



*"For some must push and some must pull,  
As we go marching up the hill;  
So merrily on the way we go  
Until we reach the valley, O!"*

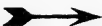
# The INSTRUCTOR

*Formerly The Juvenile Instructor*

VOL. 66

JULY, 1931

NO. 7



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## THE INSTRUCTOR, Vol. 66, No. 7

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New inventions had swept into public favor and marked changes were wrought in the music business. It was a marvelous thing to bring into the home gifted voices in song and speech. And this in turn gave way completely to the radio.

Cultured piano playing and singing in the home with their refining influences could not check the march of progress.

Restive and ever changing, progress discards that which is today indispensable for something newer and more appealing tomorrow.

The Daynes Furniture Company has back of it the prestige of 70 years of merchandising. The first Daynes store was just an unpretentious trading place where organs and musical things, brought by oxen across the plains, were sold to a natural musical loving people. In time it became the Daynes-Beebe Music Company, the biggest institution of its kind in the intermountain country.

Within a radius of 300 miles from Salt Lake auto highways and railroads are bringing customers to the Daynes Furniture Company. They know from years of straight dealing that it is satisfactory to trade with the old personnel. The new furniture company is continuing the policy of fairness, sturdiness and oneness of purpose in considering first the customer's interest. And so, in Salt Lake and out of town all directions of travel become one straight road to 63 Main Street, a location made famous through years of straight dealing. Another thing, the Daynes Furniture Company emphasizes its ability to save customers 20% on their purchases. The store occupies a tremendous second, third and fourth floor space, several stores in width, with only a one store Main street frontage. Exorbitant rent is avoided, coupled with other innovations which reduce overhead expenses to a minimum and most favorable to customers. Beautiful furniture of quality and style, thoughtful service and a generous plan of payment, accounts for the store's splendid growing trade. Of course every one knows that business and employment conditions are disturbed. Expenditures are watched closer than ever. The Daynes Furniture Company, through light overhead expenses, has made great strides in reducing selling costs. Their customers frequently say: "Your prices are the lowest. You seem to be one step ahead." Col. Jos. J. Daynes is President, and is ably assisted by Chas. E. Davey, for many years head of the old Modern Furniture Company.

FOR  
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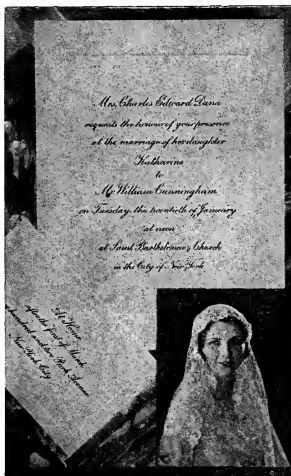
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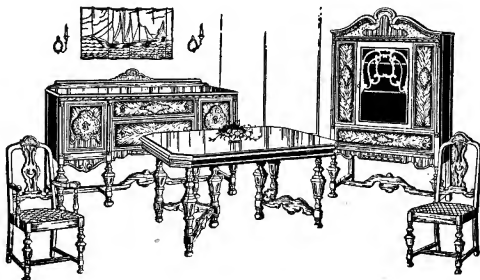
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Everything to Furnish  
the Home at Money  
Saving Prices

## Granite Furniture Company

Sugar House—Bingham—Park City

## The Pioneers

The ranks of the peers are thinning.  
The tread of the march goes slow,  
The feet that have pressed to the innng  
Turn into the twilight glow.

Mid heraldic pomp and vesture,  
The cavalcade austere,  
Moves on to its last adventure,  
In the file of the Pioneer.

The nations stand at attention,  
The cities cordon their streets,  
In proud acclaim and convention  
An empire honors and greets.

The hands of the empire builders  
Clasp hands with the old compeers,  
Mid a structure that bewilders  
The width of the hemispheres.

They have builded their Rock of Ages,  
High into the firmament,  
And their scrit on history's pages,  
Spans over a continent.

The heat of the day is ended,  
The hands rest weaponless,  
That have wrested and defended,  
From the maw of the wilderness.

Theirs the art and science of merit,  
If they failed they tustled again,  
And the bonus their children inherit  
Falls clean from the hands of men.

Fling out the holiday streamers,  
Let pageantry gird the plain,  
As the feet of the soil redeemers,  
March on to their last campaign.

A prayer goes up from the nation,  
As the slow file disappears,  
And the souls of a generation  
Pledge deep to the Pioneers!

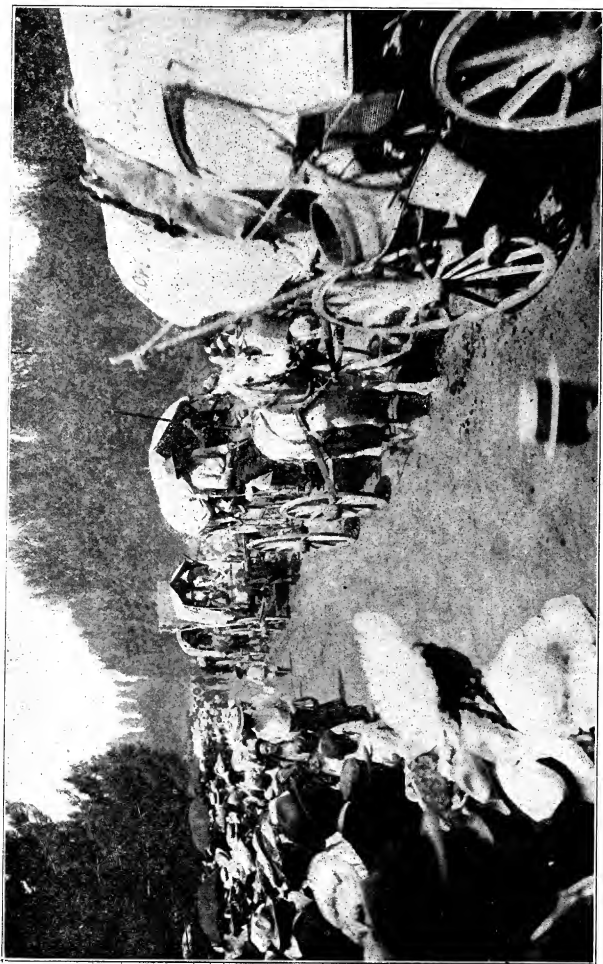
—Besrtha A. Kleinman.

### OUR COVER PICTURE

Statuette of "Mormon" Handcart in Bureau of Information,  
Salt Lake City

Thorleif Knaphus, Sculptor

Chorus of "Handcart Song," sung by Pioneers while Crossing the Plains.



A "COVERED WAGON" PARADE IN THE DAYS WHEN GIRLS BRAIDED THEIR HAIR



W. J. 398 426, 426 427

# THE INSTRUCTOR



Vol. 66

JULY, 1931

No. 7

## The Great Drama of Life

*By Annalee K. Avarell*

You who have picked up a good book and read a chapter only, whether it be the beginning or the end, can understand how utterly impossible it is to have a clear understanding of the book as a whole. And you who have picked up a magazine and knowingly or unwittingly read one instalment of a continued story, realize how very unsatisfactory it is, and what an empty gap remains.

So when asked to tell how to instruct students to awaken in them the highest interest in the Old Testament study, there flashed before my mind the story of life—complete—not just a chapter, nor an unfinished, unsatisfying continuation, but a great living drama. It is a drama of the life of man from the beginning to the end, marvelous and superb. There is no chapter missing, no act in the play withheld; all is laid out so beautifully that all can understand.

The joys and sorrows of a people who lived before us—their successes—yes, and their failures; their hopes and their disappointments are recorded for our benefit.

No one can truly understand God or love Him until he watches His tender care, His almost passionate devotion to a people who continually forgot Him—and in watching can almost feel the joy He must have felt at the repentance and return of His children.

No parent should try to train a child without an understanding of the love of the Heavenly Father for His erring children. And no child should face

life without a knowledge and an understanding of the mercies of Jehovah, His eternal love, His great desire to glorify man, as recorded in the Old Testament.

This is a day, as we all know, of specialization. Even in the Church we have our specialists—Book of Mormon experts, New Testament Authorities, Doctrine and Covenants Students, which is a wonderful thing, for what appeals to one will not appeal to another in the same way. And so come our specialists—But I would say this: To understand the Book of Mormon and teach it efficiently, one must have a knowledge of the Old Testament, for the Book of Mormon is only a chapter in the Book of Life. Neither can the New Testament be fully comprehended nor appreciated without a knowledge of what was before. And our Modern Revelation of the Gospel of Jesus Christ is only the last act in a play that has been in progress for six thousand years.

One cannot intelligently discuss a play by seeing only the last act, neither can one's comprehension of it be clear. And so, I say, become familiar with the great drama of life—the Old Testament, which is the foundation—the New Testament, The Book of Mormon, and then the last great act of this great play becomes vivid and exalted.

One of the teachers in the Los Angeles Stake, who had been teaching Old Testament for over a year, recently moved to Monterey. She wrote a letter back to the stake supervisor, say-

ing, "I am now teaching 'Book of Mormon' and find my Old Testament study invaluable in this new work."

And so it is—each act so closely related to the rest of the play that it is necessary to be familiar with all of it.

In the unfolding of this great drama one naturally becomes acquainted with the nobles, or heroes of old. We meet Adam, Enoch, Noah and Abraham,—who of all men was chosen to be the father of the faithful—and we know why he was chosen.

Read the romance of Isaac—

Meet Jacob and his family—the twelve tribes of Israel, of which you are a part.

Go with heart-broken Joseph into Egyptian bondage—and come forth from the prison with him to triumph over all.

Struggle with Israel under the bonds of Pharaoh—and then wait—wait for Moses to lead the chosen people back to the land which God had promised to Abraham and his seed over four hundred years before.

Follow this young nation through its tribulations in the wilderness, and you will learn the lesson of child-training, especially if that child is self-willed.

Watch this child-nation grow from infancy to childhood—its strength and faith increasing—see it fight for its inheritance and win. Notice the love of Jehovah as he sends his nurses, the prophets, to care for this child of His. And see Israel continually going astray—and then returning, very sorry, when evil befalls it. And rejoice in the judges who help it find its way home.

And now for a moment, I would like to call your attention to the first democracy of which we have any knowledge concerning its form of government. Over 2500 years ago, God tried to establish a form of government such as the United States has today—with a judge—or president at the head—and a Sanhedrin—or senate following,

but Israel, now growing into adolescence, cried it down, demanding a king. Of course Israel had to be in style! And all the other nations had kings—why not it?

It has taken Israel 2,500 years to realize that the Father's plan was best. But it had to learn the lesson through experience—and, indeed, it has learned it well.

Returning to the play: leave the shepherd boy, David, who was left to tend the sheep while his brothers were invited to the Prophet Samuel's feast. And read how, when Samuel in disappointment turns from the seven stalwart sons to Jesse, demanding, "Is this all thy sons?" And hear Jesse answer, "There remaineth yet the youngest, but behold, he feedeth the sheep!" In other words, "He isn't important, go on with the feast." Then thrill for David when he is brought forth, at the request of Samuel, to join with his father and brothers in the feast. Feel the flood of humility that engulfs him as Samuel anoints him, David, the shepherd boy, to be the future king of Israel.

Then again, visit Jerusalem with the Prophets—hear their trumpets call to the world to repent and serve God. These warnings were not only to Israel at that time—but like a patriarchal blessing, held council that was to last throughout its life. There are predictions that deal only with the latter days of Israel—*Our Days*—the days, when Israel like a prodigal son returns, a full grown man, to be forgiven and receive his inheritance.

You will love Israel more when you have seen the play through—you will desire to strengthen him—and the drama of life will hold a more glorious meaning.

There are a thousand more wonderful things in this great play, which we do not have time to even mention, so will close it by the reminder, that to be truly educated, one must have a knowledge of the Bible.

# Helpful Thoughts for the Youth of Zion

By John F. Cowan

## The Making of a Man

### VII. HABITS CRYSTALIZE, LIKE CONCRETE

Habit is a good servant, but a hard master. Actions repeated often enough harden like concrete that, when soft, is poured to make a sidewalk. Dogs, chickens, people, walk over it and leave footprints. Once it has set, it cannot be made fluid again. But when soft it may be molded at will.

When a boy says, about something he has been told is wrong, and hurtful: "Oh I can't help myself; it's a habit," he is mistaken in thinking that is the truth. But every time he excuses himself so, and lets the habit go on hardening, it is becoming more and more true that soon he won't be able "to help himself."

Habits crystalize much more slowly than does concrete, but every year of neglect of a bad habit, makes less and less the probability of changing it. Very few men change after the age of forty-five.

Molten lava from a volcano, like concrete, is so plastic that tourists to Hawaii make souvenirs by pressing coins into the red-hot lava. But when that flow of lava hardens across the road dynamite must be used to blast a new roadway. Hawaii has but two good natural harbors, but had engineers been present when the islands were being formed of melted lava, and had they been able to direct the lava flows into the sea, an abundance of fine harbors might have been built.

Boyhood is the time of life when wise engineering may control habits before they have hardened. Every boy is largely the engineer of his own future. That is what "The Making of a Man" means—shaping the habits, and all of the life by a pattern; and a perfect life-pattern is Jesus.

## A Girl's Beauty Parlor

### VII. GET-TOGETHER-NESS

Nothing is doing more to make girlhood beautiful than the participation of so many of our girls in the organizations that are helping to make them healthy, self-reliant, resourceful, out-of-doors girls. I mean the Girl Scouts, Girl Reserves, Campfire Girls, the summer camps of girls for religious training.

Why does this "Get-together-ness" act on girls like treatment in a beauty parlor?

For one thing the outdoor life brings to their cheeks tints that no vanity case could impart. There is no more comparison between nature's cosmetics, and the drugstore kind, than there could be between the song of a live mockingbird, and a tin whistle.

Another ingredient in this "Girl's Beauty Parlor" specific is bringing them together in delightfully close fellowship and uniting them along lines of usefulness. It is broadening and making more practical and hopeful a host of girls who used to be narrow-visioned stay-at-homes.

They now go to these meetings singing:

"The more we get together,  
The more we get together,  
The more we get together,  
The happier we are.  
For your friends are my friends,  
And my friends are your friends,  
And the more we get together the happier we are."

Robert J. Burdette once said that Our Heavenly Father is saying to all His children: "Sit up a little closer, bairnies." This getting together means that we shall stop calling other children of His, "dagos," and "chinks," and "greasers," and "wops," and "sheenies." When "the love of Christ constraineth us," we shall be more beautiful to others, and they more beautiful to us.



## I Heard a Song

By Harrison R. Merrill

I heard a song  
As of happy children running through meadows,  
Or as of raindrops dancing on shingles  
Or across the ridge-pole of a tent at night,  
Or as of wind singing in tall trees.

Pushing aside the birches and the gorgeous mountain maples,  
I beheld a Streamlet—singing!  
Its only auditors were butterflies  
Winging along its banks;  
Blue asters swaying to its rhythms;  
Yarrow, prim and stiff in dead-white pinafores;  
Wild grass and mosses laving themselves in quiet eddies;  
Aspens and alders and willows.

But the song was full-toned and happy  
As if all the drops of water sang as they skipped over the boulders,  
Catching the sunlight and breaking into rainbows—  
Not for auditors at all did they sing,  
But because it is good to sing over stones  
There in the shade and the sunlight.

Underneath the song  
Was a deep, steady harmony—  
As of a chorus singing—  
Made by the greater volume of water.

Above—  
 Were the melodies  
 Of a hundred ripples—  
 Of sparkling minorities  
 That sang as they danced  
 Along the surface of the crystal flood,  
 Catching the sunlight and leaping high above the stream  
 To fall back with tiny notes like crystals  
 Clinking on a porch in summer.

The stones underneath the water—  
 Smiled,  
 Sure havens for mosses and tiny forms of Life—  
 The sweet desserts of water ouzels  
 And every frisky trout.

A Streamlet is a happy community—  
 Multitudes—  
 Singing as they work and—  
 Play!

I love the singing of a Stream.  
 Sure havens for mosses and tiny forms of Life—  
 The sweet desserts of water ouzels  
 And every frisky trout.  
 A Streamlet is a happy community—  
 Multitudes—  
 Singing as they work and—  
 Play!  
 I love the singing of a Stream.

## The Solution

This is Bishop William Laurence's solution of prohibition

"If I don't drink, and you don't, and other citizens don't, there will be no bootlegging and there will be no liquor. That's the whole story to me. It is a very easy thing—if we would only stop talking and stop drinking."

"I would like to give you one illustration," he said. "I have lived in this neighborhood for eighty years. I lived and worked with and among working people in the mills for eight years; with and among college students; and all sorts and conditions of people. I want to say since I became a total abstainer, and that was several years before the war, I have felt a freedom, a happiness, a spirit of liberty, a solidity and a courage I never had before."

## Not for Sale

Let no man put a stumblingblock or an occasion to fall in his brother's way. It is said that Hans Wagner, Pittsburgh's popular favorite in professional baseball, was offered a thousand dollars to consent that his picture should be used on the boxes of a brand of cigarettes. Wagner positively refused. The representative of the tobacco company expressed surprise. "I thought all you ball players were money crazy," he insinuated. But Wagner answered indignantly, "I'm not crazy for any money that means encouraging any boy to smoke cigarettes. If my name and picture on a card or box will have that effect, I tell you I'm not going to sign up no matter how high you go with your offers."—S. S. Times



*By Harold H. Jensen*

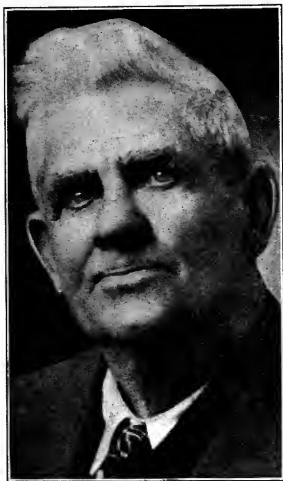
RICHARD HEBER BENSON

Each year finds Indian war veterans fast going to the happy hunting grounds and it is a shame that their histories cannot all be recorded, for not half will ever be told of their noble deeds. Sons and daughters and grandchildren should feel a responsibility in preserving the histories of their progenitors and in keeping them alive for future generations. Words die but writing lives forever, and death is no respecter of persons and seals lips that never can give this information in its original form. With this thought in mind Richard Heber Benson, 82 years of age, though hale and hearty, came to Salt Lake City to attend conference and after talking with Elder George Albert Smith was sent to the office of of Andrew Jensen, historian, to give his story before it was too late. A telephone call brought this scribe who sacrificed a hot meal at home to hear the veteran's story and he was not sorry he did so, for "thereby hangs a tale."

Brother Benson was born July 17, 1849 at Alton, Illinois, the son of Richard Benson and Phoebe Forrester. He emigrated to Utah in 1850 with his parents, and in December of the same year joined a company with Apostle George A. Smith in charge who were called to settle Little Salt Lake Valley, now in Iron County. He made his home at what later became Parowan and started to school when only four years old at "Aunt Mary Smith's school." (Sister Smith was mother of Silas and Jesse N. Smith.) In 1866 he enlisted in the Utah militia in charge of Brigadier General Erastus Snow and served four years in the

Blackhawk war. He married Elizabeth Grimshaw Oct. 24, 1868 and twelve children blessed this family, nine of whom are still living. His wife died in 1922 and he married Emmeline Guymon of Parowan who is now 84 and still resides with him there where with the help of an Indian war pension and his labors they spend a happy existence. With this introduction to a man who at 82 does not have any physical disability, weighs over 200, stands erect and has clear vision and hearing, this writer will let him tell his own story about Indian troubles in his own words:

"History records that in the spring of 1866 at Pipe Springs, Indians massacred a man by the name of McIntyre and stole his sheep. Later they overtook the Berry boys and their wives who were going to Long Valley and cruelly mistreated them before killing them. Captain James Andrus had had trouble with Indians and to avenge this and the stealing of cattle answered the call to arms, and in 1866, a company of 65 men was formed, picked from southern settlements to forever stop such outrages. I was one of his company. A man by the name of Elijah Everett was killed while we were forming the party. We met at Pahriah, and seven men and fourteen head of horses were sent back to St. George as the authorities in charge did not think the horses could stand the trip. About 4 o'clock of the same day they left they were going out of a wash up a steep hill when two Indians ambushed and shot the first man Everett as he reached the top. He had time to call out to his companions behind who separated and sought shelter in cedars not knowing how many Indians were in the party.



RICHARD HEBER BENSON

Photo Taken by Ecker Studio

They came back to camp one at a time and reported the death. Captain Andrus immediately took twenty-five men and followed the Indians, overtaking them at dawn, corralling the horses. They waited till daylight, but during this time the two Red Men got away. I was with a party sent back to bury Everett and we dug a deep grave, wrapped him in a blanket and putting a hat over his face marked his grave with rocks and left our brave companion to the mercy of Kind Providence. Later his relatives erected a monument on the spot."

In 1867 Indians were reported on July 22 by the picket guard as having stolen cattle and were headed for Little Creek. I was sent with a company to head them off. Some had already gone up the canyon but the majority were ambushed ready to fight and an all night battle ensued. We had to shoot

at flashes though I am sure one Indian was killed, for we got his horse. Fortunately none of us was hit though bullets flew fast all around us. We recovered some of the stolen cattle and in the morning, thinking they had gone up the canyon and it was safe to follow, thirteen of us started to pursue them. No sooner had we reached a narrow stretch when from above came a volley of shots from about thirty Indians, who were so high up their aim was over us. We scattered and one mule was killed making it necessary for his owner to walk. Not wanting to leave him behind we slowed our pace with bullets whizzing past us. Two horses were killed. One man's life was saved when the bullet hit his six-shooter, denting the handle. We rushed out and again formed a company and went in pursuit. Under Captain Edward Dalton, we intercepted the Indians, and ran them out, recovering the rest of the stolen animals."

"From then on at times things were peaceable and the Red Men would come into the villages for food. Particularly did they want to sell children stolen from other tribes. Though President Brigham Young advised the Saints not to buy them, in many cases unless they had done so they would have been killed. One Indian who could not get what he thought he ought to dashed out the brains of the child before he could be stopped. My mother bought a ten months old Indian papoose for a quilt and a shirt. She was raised as our sister, grew to womanhood, married a white man and reared a large family, dying in Arizona. Five boys and three Indian girls were sold in Parowan."

"I well remember one New Year's night when we were called from a dance, having to leave our sweethearts, rush home and dress warmly and start out after the Indians who had stolen cattle. Snow was breast deep. 500 horses and mules had been taken. Providence was on our side for in-

stead of taking the narrow trail through a canyon in pursuit it was advised we wait until morning. If we had not done so the Indians would have massacred us all, for they had put logs and rocks at both ends, so that two Indians could have killed our whole party by hemming us in this narrow ravine. With one Indian at each end, we in single file would have been helpless. Even the horses seemed to sense the danger for they pricked up their ears and what looked like countless Indians traveling proved in the early morning hours to be just a mirage. Fortunately they had left and later on with a larger party we recovered our stock, without a casualty.

"I well remember Jedediah M. Grant, father of Heber J. Grant. Though but a boy of six, I recall brushing the dust from his clothes after his long dusty ride to Parowan

and he thanked me so kindly I always remembered him."

"I also recall pushing into the Escalante country, then called Potato valley, and though but seventeen I had a man's job hunting the Red Men. We found natural wild potatoes in this valley which Escalante must have been responsible for or dropped peelings on his travels. We ate them and they were good. We went on until we sighted Green and Grand rivers, but the volcanic rock ledges made it impossible to go down so we returned."

"It is strange that we never ran across Bryce canyon in those early hunts, as we were within three miles of it. It remained for Bryce, years later, to discover this masterpiece of nature, which all should see. In fact all should see Utah and its wonders and think back over its struggles, for hardships make us appreciate life."



LAVA WARD SUNDAY SCHOOL, PORTNEUF STAKE

Superintendency—Front Row, right to left, Reese H. Miles, Second Assistant Superintendent; John W. Symons, Superintendent; Arnel Byington, First Assistant.



## The Human Faith of Little Rhea

By Alice Morrill

The year was 1856. The place was a deep ravine on the Mormon Pioneer Trail. The people were Saints who, though belated, were struggling bravely to reach "The Valley" before the merciless winter of the Rockies should swoop down upon them and embrace them in the grasp of death. They belonged to the "Martin Handcart Company." The first frosts of the season had been encountered while they were in the Platte and the cold had increased in severity every day since that time.

On this particular evening camp had been made in the sandy bottom of the deep ravine that the banks of the ravine might shield the tired travelers from the cold night winds which were now never absent from their night encampment.

Sister Nordgren, for so we will call her, was spreading down the worn blankets to make a bed for herself, her husband, and her little girl, Rhea, who was the only child left to her now; two others having succumbed to the rigors of the long trip. Little Dick and Marjory had been buried on the banks of the "Sweet Water" and had gained their "Sweet Rest in Heaven" with their Heavenly Father and their Heavenly Mother; for with such beautiful thoughts Sister Nordgren had comforted her little lonely girl.

As little Rhea removed her worn shoes and stockings preparatory to lying down to her rest on the vast plains, she said thoughtfully, "Mother, do you think we can get all the broken handcarts fixed tomorrow so that we can go on, the day after?"

"I hope that we can, Dearie, the mother replied, and then added cheerfully, "but if we don't I'm sure we will by Friday."

"But Father said that our flour

would last only three or four days longer and our other food is all gone. Mother, I'm a little hungry now," the child said with a mingling of bravery and self-pity. "Can't I have another piece of bread?"

"In the morning dear. Go to sleep; but be sure and ask the dear Father in Heaven to look down upon our band with love and mercy and provide us with necessities of life.

"I will, Mother, and I'll ask Dick and Marjory to remind him, too."

After working late with the handcarts that they might be ready as soon as possible to begin the steep ascent before them at the prospect of which, in their hunger and weariness, the stoutest hearts and weariness quailed, the camp at last was at rest, and sleeping the sound sleep of the weary — of those with abiding faith and a conscience at ease.

More early the next morning than was usual for the travelers to be aroused from sleep, Rhea was awakened by the sound of excited voices throughout the camp.

"Yes, it is something moving! It is coming this way!" and then in tones more surprised than before, "It is someone in a wagon!"

Rhea did not wait to hear more but bounded up from the worn blankets to find out the reason why the camp was so stirred. By the time she had dressed and climbed to the level of the plain where her parents and others were already standing gazing up toward the rising hills of the western horizon, with their hands shading their eyes, the moving object was easily discerned to be a light wagon drawn by two horses.

In the front end were two young men whose names she afterwards learned to be Joseph Young and

Stephen Taylor. As the boys came within hearing distance, calls and cheers went up from the camp.

"Relief is on the way!" shouted the boys. "Men from the valley are coming to help you!"

Soon Rhea heard the rescuers explaining to the good captain, "We were sent as an advance guard to encourage the companies that are on the way." Then, as the voices of the young men came nearer she heard them explain that missionaries had told President Young of the condition of the handcart companies who were on the Westward trail, and he had organized relief parties to come out with the clothes, bedding, and food. Rhea's mouth fairly watered at the words as her child imagery called up visions of

food sufficient to satisfy her craving. "You see, Rhea, our Heavenly Father heard our prayers," Mrs. Nordgren said later in the morning as she pressed her little girl to her thrilled heart.

"Yes," whispered Rhea into her mother's ear, "And I know Dick and Marjory helped him remember." The mother, though she felt that there was, perhaps, a little too much of the human in her little girl's faith in the Divine, pressed her closer and lifted her own glad voice to join in the tumultuous, "God Bless You" that followed the two boys who were now starting on the way, going farther on to take cheer to others who were also struggling along the westward trail toward their "Land of Promise."

### Pleasing Backgrounds

*By Ezra J. Poulsen*

The Sunday School class room should be pleasing to the eye and restful to the spirit. The teacher who leads her pupils into a room where the very atmosphere is charged with suggestion of religious worship has a double advantage. The problem of discipline is greatly reduced; her class is in a mood to receive the lesson.

Let it be assumed that the meeting place is comfortable in a strictly physical sense. It is lighted and heated properly. It is clean, and well equipped with chairs or benches. What else is necessary? In the light of practice in many communities, this question may seem impertinent. Isn't it enough? someone may inquire, feeling slightly irritated at the endless tax on the hard working teacher's ingenuity.

Whatever may be added that will influence the spirit more deeply, consequently giving the Sunday School a better opportunity to make a lasting impression on youth, is certainly worth while. A beautiful picture, therefore, suggesting an appropriate theme may

possess a value not measured in terms of money. A group of pictures hung upon walls softly tinted with restful colors can make all the difference between failure and success in a class recitation. Teaching in a drab, cheerless room is like forcing warm air into an inclosure without first making an outlet for the cold air.

There are many little things that can be done to make the classroom inviting. An enterprising teacher with a pair of scissors and a tube of paste can do much to add life and color to uninviting walls if she has access to the best current publications. By enlisting the interest of the pupils, and through them the parents, she may acquire some pictures and other decorations of lasting merit. Furthermore, the superintendent and other officers might be interested. In this case the result will be not merely a changed classroom, but an improved Sunday School.

Naturally the superintendency can and should take the lead in such a

movement to create a desire for more attractive surroundings. But wherever this idea starts, and whichever way it moves it will be the means of improving the Sunday School. The writer remembers vividly a small, humble print of Christ talking to the woman of Samaria that hung on the wall of a Sunday School classroom years ago. It is easy to recall the gentle features of the master, and the wonder written in the face of the woman. Likewise the disciples standing respectfully in the background, and the low Samaritan hills beyond can still be seen plainly. Many were the Sunday School classes

that were attended in that little room, yet it is difficult to recall a lesson that has remained as distinctive as the picture. Somewhere in the subtle combination of colors and lines was a profound impression of Christ's great mission.

Thus it is well to pay attention to the background. Whether it costs much or little may depend on circumstances, but the effort to aid good teaching with a setting of restful, wholesome beauty will pay dividends. Keats was right in saying, "A thing of beauty is a joy forever."



**TORONTO BRANCH L. D. S. SUNDAY SCHOOL, CANADIAN MISSION**

**Branch Superintendency, Fielding C. Thomas, William M. Davies and Alex M. Roseveare.**

# EDITORIAL

## THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
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### Orson Ferguson Whitney

The passing of Elder Orson Ferguson Whitney, of the Council of the Twelve, on May 16th, took from the Church and Community an outstanding character—a man it will be difficult to replace. Brother Whitney was possessed of many excellent talents—more than is usually

found in one person. An actor of great ability, a good singer, a delightful conversationalist, a humorist of keen and ready wit,—all combined to make him an entertainer of high order. And these talents, in addition to his more dignified attainments as poet, author, historian, statesman, orator and preacher, perfectly blended in him and produced an extraordinary personality.

Of revolutionary and pioneer stock,



ORSON FERGUSON WHITNEY

he cleaved to the standards of his fathers. He was always clear-minded in regard to governmental policies, and fundamentally sound in Church doctrine as revealed in these last days to the Prophet Joseph Smith.

The passing of Elder Whitney is said to have been almost beatific. With no fear of death, his family around him, conscious almost to the last and full of blessing for all, he entered the portals of the beyond as the rising sun bathed the beautiful valley with its morning rays—the whole scene being more typical of a glorious resurrection than of a death.

Elder Orson F. Whitney's life and character are written in the books, poems, orations and sermons he has left behind to immortalize his name here on earth. And in the Lamb's Book of Life he has recorded such a service for his fellow men as will insure him a Celestial Glory hereafter. His wife and children have been bequeathed a legacy beyond earthly value and the Church has been enriched to a high degree by his life and works.

Blessed be the memory of Orson F. Whitney!

### Capitalize Your Difficulties

It is almost unbelievable that half the year has come and gone; that "Old Sol" has passed the summer solstice and is on his way to Christmas time. But such is indeed the fact.

It is in the summer time that superintendents and Sunday School officers and teachers are beset with difficulties and problems—some however, that never arrive.

Superintendents should remember that in addition to its troubles the season is a time of opportunity. It calls for all their reserved powers. Instead of a slump it should be a time of renewed activity and vigor. Sunday School leaders should capitalize their difficulties and make an asset of their problems.

The summer months will always take pupils and teachers away into the mountains and resorts for recreation. That cannot be avoided; but in place of the absentees the attendance can be kept up by working on the missionary roll and reaching after those not in the habit of attending Sunday School.

Ways of keeping up interest are many. Sunday School exercises should never be allowed to drag. A lively, up-to-date spirit should prevail. New illustrations, new methods, graphs, pictures, charts, etc., will assist in keeping up the interest.

If superintendents and teachers will take advantage of the opportunity that the summer months afford and not

allow themselves to get into the season's rut, there will be no such thing as a summer slump.

### July

July is a month filled with numerous important anniversaries. Since early history it has been a time of many outstanding events. It is interesting to look over the world's chronology and set down the memorable occurrences recorded in this wonderful month.

Many of the greatest statesmen, warriors, churchmen and revolutionists were born and many died during this period. Some of the world's most tremendous catastrophes, earthquakes, wars, revolutions had their birth in this month.

In the United States, of course, the great outstanding event in its history was on July 4, 1776, when the Declaration of Independence was signed.

To the Latter-day Saints the one great date in July is the 24th. It was on that day that the intrepid Pioneers wended their way into Salt Lake Valley. It was a desolate country then. Sagebrush was its chief vegetation, crickets the most common of living things. But with faith and hope the Saints went to their tasks and made the "desert blossom as the rose" and built up a commonwealth in the valleys of the mountains that is the pride of the nation.

July 24th this year will be celebrated in Salt Lake City in an unusual fashion. A three days celebration will commemorate the advent of the Pioneers. Covered Wagon Days will be revived and numerous events suitable to the occasion will take place. The celebration has already attracted the attention of the entire country and no doubt thousands of the descendants of the early Pioneers will throng to Salt Lake City during the memorable days. Sunday School workers should put forth every effort to assist in paying tribute to the men and women who founded this great commonwealth.



# SIGNS OF THE TIME

By J. M. Sjodahl

## A MARVELOUS ORGANIZATION

Wonderful, indeed, is, as has so often been said, the organization of the Church of Jesus Christ of Latter-day Saints. Nothing less than Divine wisdom accounts for the plan. This has again been brought home to us in the magnificent conferences of the Primaries and Mutual Improvement Associations. Thousands attended those meetings, in addition to other hosts that are specially interested in Sunday schools, Relief societies, Religion classes, the Genealogical society, etc.

There is nothing just like this elsewhere in all the world. True, even outside the Church there are societies for innumerable purposes—for the furtherances of knowledge in arts and sciences, for the promotion of the interests of labor, or of international peace, for the maintenance of charitable institutions, or for athletics, as well as for less commendable purposes; but frequently the leaders in such enterprises are afraid of letting in a little religion on their activities, lest they should lose members and financial support. When they have imparted a little knowledge, a little philosophy; when they have sharpened the intellectual faculties of their followers to the utmost, and hardened the muscles of the body for the strife and competition that seem to be increasing in intensity in the world, then they feel that they have done the whole duty. In their view—speaking generally—to obtain “success” in business, in an office, in sports, in politics, is the goal and the object of all the preceding training. To their thinking, all beyond that is at best the creation of a lively imagination, idealism, of no practical value in this world.

Not so the auxiliary organizations of the Church. They are integral parts of the Church. They can no more do without religion than the hands and feet of the human body can do without the blood that pulsates from the heart. They may be held together by the common interest of the members in instruction, in social activities, in sympathy for sufferers and their social welfare work, or even in clean sports and amusements; but beyond these objects they see the higher, and, in fact, the only object and purpose for which the organizations exist—the glory of God and the salvation of the human race.

The auxiliary organizations of the Church, realizing that human achievement, to be of real value, must be used for the building up of the kingdom of God, the Church has in these various organizations most valuable fields, in which the Gospel seed may be sown by the priesthood, for the salvation of the world.

## PIUS XI AND MUSSOLINI

The controversy between these two great Italians has for weeks been before the public in the newspapers, and a word should be said about it here.

The Fascists have repeatedly alleged that the Catholic Action society had become “active” anti-Fascists, and some of the younger enthusiasts for Mussolini showed their disapproval by breaking the windows in a Catholic newspaper office and publicly burning a book entitled “The Pope.” A picture of the pope was also trampled in the dust, and the prototype was declared to be “a traitor to his country.” Mussolini ordered 10,000 Catholic clubs closed, and the pope demanded an apology. The controversy grew in intensity. The pope finally threatened to

withdraw and move the headquarters of his church to Posen, in Poland, whereupon Mussolini ordered some of the clubs reopened. In the clash between these two great Italians, the world has witnessed what might be called a violent rush of an irresistible force against an immovable rock, if such a phenomenon could be imagined.

Mussolini accuses the Catholic societies of political activities. "Of course, they are political. Is not the pope recognized as a temporal ruler over a little kingdom "of this world," and was not Mussolini the first to recognize him as such, in the Lateran treaty?

Furthermore, Catholic authors, even the most conservative, claim temporal power for the pope, as witness this from the Catholic Encyclopedia, by G. H. Joyce:

"Papacy.—This term is employed in an ecclesiastical and in an historical signification. In the former of these uses it denotes the ecclesiastical system in which the pope as successor of St. Peter and Vicar of Jesus Christ governs the Catholic Church as its supreme head. In the latter it signifies the papal influence as a political force in history."

The Catholics themselves, then, claim political influence for papacy.

#### ANOTHER CLAIM

But another claim, as is universally known is also made for papacy. We are urged to believe that the pope possesses the authority and power of Peter, the apostle, by virtue of an unbroken succession from that Apostle.

Apropos of this unsupported claim, I received, a few days ago a copy of a letter, written by one Clement Wood, New York, addressed to his Eminence Cardinal Hayes. The writer claims to have incontrovertible proof for the old controverted story that a lady, by fraud, of course, succeeded in occupying the papal chair between Leo IV and Benedict III. She is known as "Pope Joan," and she is said to have had a

very embarrassing accident that ended her life.

Personally I consider the story a fable, but if it were true, the so-called apostolic succession would be irreparably broken right there.

But although I cheerfully discount that story, there is some authentic history connected with papacy that can not be set aside.

There was in the 10th century a lady of the world, Marozia by name, who exercised so great influence that her illegitimate son, a grandson, and a great grandson, all obtained the highest positions in state and church in Rome. The grandson, Octavius, was made both emperor and pope, at the ripe age of eighteen years. As a ruler he took the name of John XII. Gibbons says of this pope, "We read, with some surprise, that the worthy grandson of Marozia lived in public with the matrons of Rome; that the Lateran palace was turned into a school for prostitution; and that his conduct with virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his [Peters] successor."

If someone hesitate to accept this unadorned statement of Gibbons, he is referred to the article on "John XII, Pope," in the Catholic Encyclopedia—a work which bears the "imprimatur" of the Catholic archbishop, John M. Farley, of New York. Here we read: "The temporal and spiritual authority in Rome were thus again united in one person—a coarse, immoral man, whose life was such that the Lateran [palace] was spoken of as a brothel, and the moral corruption in Rome became the subject of general odium."

Further on, in the same article we read: "On Nov. 6, [963] a synod composed of fifty Italian and German bishops was convened in St. Peters; John was accused of sacrilege, simony, perjury, murder, adultery, and incest."

Briefly stated, this synod deposed John and elected Leo VIII to succeed

him. John then held a synod of his own in which the members of Leo's synod, and Leo himself were excommunicated. Shortly afterwards, on May 14, 1964, John died, stricken by paralysis, while, as rumor had it, in the act of committing a heinous crime.

It is quite possible that the fable of a feminine pope originated at a time when papacy was thus degraded. Be that as it may! But what we read of John XII is not fable but history. And I therefore ask in all sincerity whether we can be expected to believe that any man with the moral instincts of a murderous, licentious perjurer could in his filthy mind and polluted body retain the holy Priesthood of St. Peter and in due time transmit it to a successor?

#### THE MONKEY LAW

What has sometimes been called the "Monkey law" of Tennessee has been in the limelight again, by the house of representatives of the legislature, the other day, refusing to repeal it.

That law has been much misunderstood. It has been represented as preventing school teachers from teaching the children the truth. But that does not appear to be the fact. It only says to the teachers paid by the state that they must not in the schools of the state teach the children that a theory, an hypothesis, is a scientifically established truth. If they want to impart such teaching, they must confine themselves to private schools, schools of their own.

That is a good law.

For it happens that the doctrine of man's origin from lower mammalia is only a theory. It may be a useful working theory, I do not deny that. But as a theory, it is not proved, and that we cannot proclaim too often, or too emphatically.

Already Henry Ward Beecher, in his day, said in a sermon:

"The question of the origin of man is, in many respects, yet uncertain and debatable. It is by no means proved that he was evolved from the inferior

mammalian world, though many positively believe it. Whatever analogies and probabilities there may be—and there are many and cogent—there is as yet no demonstration of it, nor anything that looks like absolute proof; nor do I see yet how any bridge can be constructed over the abyss between man and his ancestors, if such there were, in the animal inferior kingdom, which shall lead us to an absolute certainty."

This was spoken almost 50 years ago.

About five years ago, Wm. Jennings Bryan, another Henry Ward Beecher in philosophy and oratory, said, "Evolution is not truth; it is merely an hypothesis—it is millions of guesses strung together. It had not been proved in the days of Darwin; \* \* \* it had not been proved in the days of Huxley, and it has not been proved up till today."

That is the truth.

The Bible traces man to God as his origin as man. For Luke, in his genealogy, says of Adam, that he was the "son of God."

Whatever notions we may have or ideas we may form concerning the origin of the human body, it was the union of the divinely born spirit with that body that made man "a living soul." That was the special act of creation by which man became man. Were it not so, we would have no more chance for eternal progression, no more prospect of ever entering into the company of Gods, than a gorilla has of becoming a president of the United States.

It is man that God has "crowned with glory and honor." He has "put all things under his feet." There is no independent force in matter that could produce a man and then clothe him with the authority of a monarch over all nature. Let us give the honor and glory to God for our position as well as existence in His universe. "O Lord our Lord, how excellent is thy name in all the earth."



# SUNDAY SCHOOL DEPARTMENTS



## Superintendents

*General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper*

## Prelude

*Slowly.*

TRACY Y. CANNON.



## SACRAMENT GEM FOR SEPTEMBER, 1931

"I come to Thee all penitent,  
I feel Thy love for me;  
Dear Savior, in this Sacrament  
I do remember Thee."

## Postlude



## CONCERT RECITATION FOR SEPTEMBER, 1931

(Doctrine and Covenants, Section 76, Verses 5 and 6.)

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory."

### A MESSAGE FROM THE GENERAL BOARDS OF THE AUXILIARIES AND BOARD OF EDUCATION

As stated by the First Presidency, almost a hundred years ago, the members of this Church received a revelation from the Lord known as the Word of Wisdom, which declares that tobacco is not good for man.

To use tobacco saddles youth with a serious handicap. Young people who are striving for the finer and more valuable things of life should refuse to be shackled by the tobacco habit. Success in life is made more difficult by the tobacco habit formed in the adolescent period.

Lasting joy and permanent satisfaction do not come by chance; they are not the result of carelessness or self-indulgence; nor do they follow indifference to worth-while things. The best in life comes only to those who obey the laws of life. Note some of the ways in which the use of tobacco reacts against success:

1. Tobacco enslaves its victims.

The tobacco habit, once acquired, is very difficult to give up. It quickly becomes the master, the user its slave.

2. Tobacco impairs health.

To the growing youth, especially, tobacco is both a physical and a mental handicap. Most athletic coaches forbid their athletes to use it. Educators agree that, as a class, young folks addicted to tobacco are low in scholarship.

3. Tobacco is offensive to most non-users.

As a rule, tobacco is distasteful, often obnoxious, to those who do not use it. Smokers soon become indifferent apparently to the annoyance and discomfort that smoking inflicts upon their neighbors.

The human body, which nature intended should be clean and wholesome, the tobacco habit fouls and defiles.

4. The tobacco habit costs fortunes. The mere cost of the habitual use of

tobacco may be great enough to keep poor one who might otherwise become well-to-do. At compound interest the money paid for tobacco by one who uses it from 15 to 50 years of age, amounts to more than \$8,000. The vice-president of one of Salt Lake City's prominent banks recently told the seniors of the West High School that the average cigaret smoker, in a period of only six years, wastes enough on tobacco to pay his tuition through college.

5. Tobacco is an unclean thing.

To clean up the filth caused by chewers and smokers, in hotels, railroad cars, homes and on the streets, costs the public millions of dollars every year.

6. To abstain from tobacco is the Latter-day Saint way.

We should not smoke. Smoking impairs spirituality, decreases strength of will, and weakens manhood.

Small differences in interests, slight inequalities in efficiency, often decide who shall make failures and who shall succeed in life. Great men are often but slightly more efficient than other men.

The world's fastest runner, with a record of 9.4 seconds for the hundred yard dash is only 6% faster than thousands of others, who run the same distance in ten seconds. The usual margin between success and failure is extremely narrow. Young folks who use tobacco are taking a tremendous risk.

The greatest satisfaction known to man is not pleasure but joy; and joy arises from a well-directed life. This abundant life, as it is sometimes called, lies within the reach of everyone. It is the goal to which every human being, at some time or other, aspires, the goal he hopes to reach. Yet, notwithstanding this universal desire, men fall into habits or resort to practises that make this lasting satisfaction increasingly difficult and sometimes impossible.

The use of tobacco, as we have seen,

constitutes a serious handicap to those who are striving for "the things which are more excellent." At best, it is but the gratification of a self-created appetite—the indulgence of an unnatural desire. It renders success more difficult, it violates a divine law.

We appeal to all members of the Church, both old and young, to resolve that they will obey the will of the Lord on this subject, and thereby secure for themselves the blessings promised for this obedience.

General Board of Relief Society, by Louise Y. Robison, General President.

General Board of Deseret Sunday School Union, by David O. McKay, General Superintendent.

General Board of Y. M. M. I. A., by George Albert Smith, General Superintendent.

General Board of Y. L. M. I. A., by Ruth May Fox, General President.

General Board of Primary Association, by May Anderson, General Superintendent.

Church Board of Education, by Joseph F. Merrill, Commissioner of Education.

#### UNIFORM LESSON FOR SEPTEMBER The Influence of Association on Character Development

"And lead us not into temptation, but deliver us from evil." Matt 6:13.

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

"And he shall die without instruction; and in the greatness of his folly he shall go astray." Proverbs 5:22-23.

Readings: Smiles, "Character," Ch. 3; Puffer, "The Boy and his gang."

Items for consideration:

1. What character is.  
How formed.
2. Power of Selection of Influences.
  - a. By the individual.
  - b. By the guides of youth.
3. Effect of frequent and intimate contacts.
  - a. Tendency to conformity.
  - b. Individualism.
4. Dangers of evil association.

Comment: This lesson should be presented in such a way as to provoke thought and free discussion of the way in which one is influenced in his own course and conduct by the course and conduct

of his fellows. Let the discussion develop the thought that:

Tone is given to any assemblage by the quality of people who compose it. One entering a gathering of people under stress of great emotion senses at once the emotional atmosphere. A speaker before an audience knows whether it is friendly or hostile without there being spoken a word or exhibited an overt act. The tone and atmosphere which thus envelop people are just as real, and just as susceptible of detection as objective things we recognize by names and dimensions. The atmosphere one breathes influences his physical health. The atmosphere created by and emanating from one's fellows influence his mental, spiritual and emotional condition. If low taste, vulgar thought or conversation, depraved expression, characterize a group of people the enveloping atmosphere will be charged with these qualities. If one lives in them and breathes them into his mental, spiritual and emotional being, they tend to become a part of him. Conversely, if the prevailing tone is good a good atmosphere results and in the like manner influences the state of being. If one's associates are prevalently of the good type the consequent good atmosphere will exercise on him the predominant influence. If one's associates are prevalently bad the consequent unwholesome atmosphere will exercise on him the predominant influence. The predominating influence in which one lives will shape his mental, emotional and spiritual attitudes and habits and mould him more or less into their own image. It is obvious that one's selection of associates is largely determinative of one's status, mentally, emotionally, spiritually. No individual is strong enough to escape being affected by influences which constantly bear upon him. A strong resolute, determined person will gradually be worn down in his resistance to opposed influences constantly at work upon him. Things at first abhorred will with familiarity become less abhorrent. As they lose their hideousness they are less resolutely resisted. Little by little they will likely be condoned and then adopted.

About all that one human being can really do for another is to influence him—the rest he does for himself. And every human being does influence those he is with. One is extremely likely to become more or less like those with whom he is constantly associated, hence the importance of selecting for companions those into whose image we desire to grow.

"Vice is a monster of such frightful mien

That to be hated has but to be seen,

Yet seen too oft, familiar to the face,

We first endure, then pity, then embrace."

## TWO AND ONE-HALF MINUTE TALKS—SEPTEMBER

### Book of Mormon Department

#### "God Rules in the Affairs of Men."

Relate some Pioneer or Bible incident of miraculous protection given by the Lord. Make clear the reason for divine protection in these cases. Consider the story of Helaman's two thousand young men, the cricket-seagull incident in Pioneer History and other such incidents.

#### Fore-Knowledge—A Spiritual Gift.

Read in Helaman, Chapter 9, of the fore-knowledge given Nephi. Recall the Savior's fore-knowledge of the circumstances of the woman of Samaria. Can you recall other incidents in sacred history or from the lives or experiences of others. How can we gain such fore-knowledge

### Old Testament

#### Good Government—Governors.

The lessons on the period of the Judges and of the Kings asks the question, "When is government at its best?" In this talk show what good governors have to do in bringing good government up to its best. Consider the ideal governor as described in First Samuel, Chapter 12, Verses 1-5. What virtues did Samuel consider desirable in a governor?

#### Good Government—The Governed.

In connection with the lessons on the period of the Judges and of the Kings consider what the people who are governed must do to insure good government. What of their characters and dispositions? What problems of your government can best be solved by intelligent, upright public action? What must be done to promote such action. What agencies are now at work to promote good government by developing virtue and righteousness in the governed?

### New Testament

#### Moral Courage a Christian Attribute.

The conditions with which the Savior was confronted required supreme moral courage and self control. Consider the Temptations, the disappointments he must ultimately bring the people who were looking for a military deliverer; his denunciation of Pharisees and hypocrites; his attitude toward sinners; his associating with publicans; the opposition to his ministry; to the performance of miracles; his criticism of Judaism. In what way must Christians fore-arm themselves to-

day with moral courage? How are Christians expected to treat enemies, sinners, those who give offense or injury? What sacrifices are expected of Christians?

#### Covetousness.

This word expresses a negative state of mind and heart which is the root of much unhappiness and misery. Many human ills are traceable to it. How can it be removed as a factor in human lives? What desires should be cultivated as a means of destroying covetousness?

### MISSIONARY

#### What is the Book of Mormon?

Suppose a stranger asked you this question. In this talk aim to describe briefly the larger aspects of the Book. What three peoples' records are to be found in it? What parts of the book contain these records? Tell something briefly of the history of each of these peoples, where they came from and when and what were their connections with Old Testament History.

#### My Reason for Believing the Story of the Book of Mormon.

How does prophecy of its coming forth aid one's belief? What did teachings of the Book support one's belief in its divinity? Consider the promise of testimony given to those who will read it fairly. Consider also the life of the translator, Joseph Smith.

### Ready for the Session

Principals of public schools and teachers in the same are required to be in their places, ready for duty, fully a half-hour before the session begins. There is a reason: To insure a successful school or class session, ventilation and temperature conditions must be adjusted; the school clocks must record exact time; black-board facilities must be ready, teaching materials distributed, and so forth. Equally important is the preparation for the Sunday School session, and largely of the same character. "A task well begun is half done." Likewise a Sunday School session for which careful preparation has been made is already an assured success.—S. S. Executive.

### Honorable Mention

For worthy two-and-a-half minute talks  
Clarisa Lee, aged 12, Fallon, Nevada  
Coral Sorensen, aged 10, Fallon, Nevada  
Dennis Sorensen, aged 14, Fallon, Nevada

# SECRETARIES



*A. Hamer Reiser, General Secretary*

## MONTHLY AND QUARTERLY SUMMARIES

The new Sunday School minute book provides a page at the end of each quarter's minutes for a statistical summary. It will be noted that this summary is to be made up month by month.

When monthly summaries for one quarter are prepared comparative studies can be made and supplementary reports in the form of charts as aids to visualization of results can be prepared by the secretary.

Enrollment figures, it will be observed, are to be entered as of the end of the month. Attendance figures are to be computed as averages for the month.

The preparation of these statistical summaries are not to be regarded as optional, but rather as essential and of as much importance as taking the minutes and keeping the rolls. The signature of the superintendent or the assistant responsible for records is required before this record is complete.

### Stake Audit of Minute Books

It will be remembered that the one year minute books are to be carefully audited at the end of the year by the stake secretary and that all the minute books of the Sunday Schools of certain stakes to be selected will be audited by the General Secretary. Ward Secretaries will want to have their records in creditable condition for this audit. The preparation of the monthly and quarterly statistical summaries will be studied as an important part of the audit.

### The Summaries and the Accounting for Everyone Campaign

The value and utility of these statistical

summaries in relation to the "Accounting for Everyone Campaign" can be readily seen. Superintendencies, Stake Boards and the General Board look to ward secretaries to keep these summaries up-to-date to help them direct the campaign to the accomplishment of the ultimate purpose of it.

### The Summaries and the Annual Report

Even a superficial comparison of these summaries and the annual report will reveal how useful the summaries will be when secretaries are compiling the annual report.

This year because of the "Accounting for Everyone Campaign" the annual report will be studied with unusual interest. It becomes a matter of great importance, therefore, that secretaries do all they can to prepare it promptly, accurately and completely. Now is the time to check up and see that so far this year the records are accurate and complete.

If the quarterly summaries to date have not been prepared, secretaries are urged to prepare them as a mid-year means of checking up and preparing to finish the year's records promptly and well.

Stake Secretaries are asked to undertake now the supervision and direction of ward secretaries in the preparation of these summaries for the whole of the year 1931. It is suggested that the attention of the Stake Superintendency be called to the value of the monthly and quarterly summaries in connection with the "Accounting for Everyone Campaign" and that they be asked to urge ward superintendents to use the summaries in directing more effective follow-up work in the campaign.

"Genius and talent belong to God who gave them. Unless the possessors of these priceless gifts use them to honor their Creator the gold turns to dross; tears flow down cheeks that should shine with happiness; hearts that should beat with love turn to stone; and feet that should walk in Heaven's own glorious light slip all too soon over the brink of death and into the abyss of darkness. Let us be glad that we are in the safe-keeping of One who is mighty to save and strong to deliver."

# CHORISTERS AND ORGANISTS

*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham*

## Marching in the Sunday School

First of all, why do we have marching? There are many reasons that could be set forth showing the advantages of a well organized march. Right now, more than at any period in the history of our Sunday School, we need systematic and carefully planned procedure to handle the great crowds attending. Conservation of time is also very important. It has been proven many times that a building can be emptied in much less time when an orderly march is conducted. A well organized march will greatly improve the general discipline of the school. From the standpoint of the individual it is good for us to march. Our bodies are highly developed rhythmic machines. We all know what happens when we have irregular heart beats or spasmodic breathing. The body becomes sick. The more regular our habits, the more perfect this wonderful rhythmic human machine becomes. Is your Sunday School sick or well? If it is sick, rhythm (or marching) will help to make it well; if it is well, good marching will help to keep it in that condition.

Many fathers, mothers and grandparents are back in the Church Sunday School. It is hoped that they will keep the spirit of the young and enjoy the invigorating march. They need encouragement along this line until they have fallen into the swing of the dignified march. Draw to their attention the Grand March of the past at the social dance when all were on parade as it were. It can be safely said that they enjoyed that feature of the social very much. The Sunday School march should not in any way be considered as a parade; furthermore it should be planned so as to eliminate as many steps as possible. Unnecessary counter marching should be discouraged.

The style of music and the manner in which it is played will have a great influence on the marching. Proper accenting of the music will prove to be a big help. The right tempo means much for a march. One hundred and twenty steps per minute is considered a very good speed; however, conditions might make it necessary to change this speed to one a little slower. If this tempo is increased there is great danger of falling into a military step, which would be inappropriate for the occasion.

Many people have never learned to march, their rhythmic sense being undeveloped. What are you going to do with that class of people? Would it not be a good plan to use all or part of the song practice period occasionally to improve the marching of the school?

## Conflicting Meetings

The Church Music Committee has drawn to the attention of the General Board the fact that in some wards and stakes the work of the choirs is being seriously handicapped by meetings and activities of the Auxiliary Associations being called for the same period that has been given by the Stake or Ward authorities to the choirs for rehearsals. When a definite time is assigned to a choir for practice, the organization should be supported in this time, and no meetings or activities should be called which will take the choir members from their rehearsal. We expect the Sunday Schools to respect this arrangement. In the same spirit we ask that the choirs support the Sunday Schools in the time assigned to them, and that no choir meeting or activity will be called that will conflict with the Sunday School hour.

# LIBRARIES

*T. Albert Hooper, Chairman; A. Hamer Reiser*

## Respect for Books

No new book should be forced and cracked. Lack of knowledge in opening a

new book is responsible for a lot of unsightly books. The binder's skill meets his Waterloo at the hands of the ignorant. Books consist of paper which is folded into

sections, sewed together, and glue applied to hold the sections together in a compact form. The use of flexible glue for gluing the backs gives the book a resiliency not obtained when hard glue is used for this purpose.

After the book is trimmed, rounded and backed, another coat of glue is applied, a piece of crash or super stuck onto the back, then another coat of glue, and a piece of rag paper the length and width of the back is put on, and rubbed down. This is called the lining. On heavy books, two pieces of crash or super are put on the backs. The theory is that the book will be firmer.

The novice, and it is safe to say 85 out of 100 are when it comes to opening a

book, does not know and never has been taught that a new book, like a new automobile, must be started gradually. Publishers are remiss in not placing a printed instruction sheet in every book, explaining just how to open a new book.

To open a new book, lift up the cover, throw back with the left hand, pick up four to six leaves, bring it over to the open cover with the left hand resting thereon, and with the right, rub the leaves gently near the back.

Repeat this until the center has been reached. Then turn the book around and repeat the operation from the end to the center of the book. The book will then open flat and keep its shape.—John Pleger, in "The Printing Industry."

# GOSPEL DOCTRINE



*General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack*

## LESSONS FOR SEPTEMBER, 1931

### First Sunday, September 6, 1931

Uniform Lesson. (See Superintendents' Department.)

#### Lesson 29. Home and Family.

### Second Sunday, September 13, 1931

Text: Sunday School Lesson Leaflet, No. 29.

General Objective: To arouse a greater interest in the home and home life.

Suggestive topics for assignment:

1. Prove from history and from other evidence the truthfulness of this statement: "What a country amounts to, depends on its homes."

2. Explain the Latter-day Saint belief regarding home and family.

3. Present the instructions and promises of President Joseph F. Smith regarding home night.

Suggestive topics for class discussion:

1. Relate specific instances of the good effects of wholesome home conditions upon people in your community.

2. In what ways can homes be made attractive and desirable?

3. Show how the observance of the home night commandment will tend to cut down child delinquency.

### Third Sunday, September 20, 1931

#### Lesson 30. The Brotherhood of Man.

Text: Sunday School Lesson Leaflet, No. 30.

General Objective: To establish the feeling that the spirit of true religion demands that every person "gives of himself" to help his fellow men.

Suggestive topics for assignment:

1. Point out and discuss the teachings of the Christ of man's responsibility in regard to his fellow men.

2. What doctrines and characteristics of our Church place a burden on us to serve others?

3. Discuss the statement, "One cannot be a true Christian and live only for himself."

Suggestive topics for discussion:

1. Relate instances of benefits and advantages which have come to people in your community who have taken an active interest in their fellow men.

2. Show wherein mankind is benefited when people serve and help others.

3. Point out what the "brotherhood of man" doctrine of our Church has done for the Church from pioneer days until today.

4. What effect would a universal living of this law of God have on the welfare of the human race?

### Fourth Sunday, September 27, 1931

Open Sunday. To permit class to catch up with lessons omitted on account of quarterly conference.

# MISSIONARY TRAINING

*General Board Committee: Albert E. Bowen; Chairman: David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart*

## LESSONS FOR SEPTEMBER, 1931

Third Sunday, September 20, 1931

First Sunday, September 6, 1931

Uniform Lesson (See Superintendents' Department).

Second Sunday, September 13, 1931

### Lesson 28. The Book of Mormon—How Obtained.

Text: Sunday School Lesson, No. 28.

References: "The Restoration," Widtsoe, pp. 35-48; "Articles of Faith," Talmage, pp. 255-257; "New Witness for God," Roberts, Chapter 4.

Objective: To give the missionary information concerning this book which occupies such a unique place in sacred literature.

#### Suggestive Outline:

1. Consider the statements that "Mormonisms" must stand or fall with the Book of Mormon.

2. Discuss the important features of Mormon's message to Joseph.

3. Consider the prediction made by the angelic visitor concerning Joseph's future reputation.

4. Consider the purpose in delaying the delivery of the plates to the Prophet.

5. Discuss the effect, if any, of this delay on the credibility of the story.

Lesson Enrichment: B. H. Roberts, replying some years ago to an unknown assailant of the Book of Mormon says: "In this connection also I desire to say a word on a matter on which the Unknown lays some stress, viz., that the reading, thinking, truth-loving millions of this country 'have come to the conclusion that the Book of Mormon is fiction.' This carries with it the idea that these millions have examined the Book of Mormon and intelligently judged it to be fiction—an impression most erroneous, for out of the ninety millions of the people of our country it is safe to say not more than two or three millions have ever read the Book of Mormon, and this in the most superficial manner, and with their minds prejudiced by the misrepresentations made concerning it. In fact, because of these misrepresentations, contempt has preceded examination, a circumstance which keeps men ignorant of the Book of Mormon." "Defense of the Faith and Saints," pp. 354-355.

### Lesson 29. The Book of Mormon Plates.

Text: Sunday School Lesson No. 29.

References: Title page and "Brief Analysis" of the Book of Mormon; Talmage's "Articles of Faith," Chapter 14, pp. 257-266; Roberts' "New Witness for God," Chapter 10, pp. 139-140, 154-168.

Objective: To give to the missionary a view of the original sources of the Book of Mormon.

#### Suggestive Outline:

1. Discuss the three colonies whose history and scripture make up the Book of Mormon.

2. Give an account of the Brass Plates of Laban.

3. Consider the Plates of Nephi.

4. Consider the Plates of Mormon.

5. Consider the Plates of Ether.

6. Consider how fitting it was that Moroni instead of some other prophet should bring this record to light.

Lesson Enrichment: Answering an anonymous assailant of this work, B. H. Roberts says:

"Because Joseph Smith translated the Book of Mormon by means of the inspiration of God and the aid of the Urim and Thummim, it is generally supposed that this translation occasioned the Prophet no mental or spiritual effort, that it was purely mechanical; in fact, that the instruments did all and the Prophet nothing, than which a greater mistake could not be made. All the circumstances connected with the work or translation clearly prove that it cost the Prophet the utmost exertion, mental and spiritual, of which he was capable, and that while he obtained the facts and ideas from the Nephite characters, he was left to express those ideas in such language as he was master of. \*\*\* Now when the Prophet observed from the Nephite record that Isaiah was being quoted; or when the Savior was represented as giving instruction in doctrine and moral precepts of the same general character as those given in Judea, Joseph Smith undoubtedly turned to those parts of the Bible where he found a translation substantially correct, of those things which were referred to in the Nephite record, and adapted so much of that translation as expressed the truths common to both records; and since our English version of the Jewish Scriptures was the one the Prophet



used in such instances, we have the Bible phraseology of which the Unknown complains, and of which this, in the judgment of the writer, is an adequate explanation to all of that class of his objections." "Defense of the Faith," page 334.

#### Fourth Sunday, September 27, 1931

##### Review

1. What do you understand by Priesthood and how did it come to the Church?

2. What proof of the necessity of revelation do you see in the numerous and contradictory religious systems of the modern world?

3. Wherein does our administration of the Sacrament differ from the practice in the world and how do we justify our position?

4. How would you answer the charge that we are narrow, denying salvation to all who are not members of the Church?

5. What notable instance can you cite to illustrate how important it is that a people have scriptures?

6. What part did John Wycliffe play in giving the Bible to the world?

7. What is the Pentateuch and who is credited with being its author?

8. Who was William Tyndale and what was his contribution to the New Testament in its present form?

9. How did we come to have the King James Translation of the Bible?

10. Under what conditions did Joseph Smith see the plates of the Book of Mormon and how long did he wait before gaining possession of them?

11. What colonies does the Book of Mormon describe as having come to this continent and at what period in the world's history?

12. What specific prophecy does the Book of Mormon make concerning the gathering of the Jews and the time when and the conditions under which it should take place?

##### Answers to Review Questions

1. Priesthood is the authority which men hold to act in the name of Deity. There are two divisions, the Aaronic Priesthood which was restored by John the Baptist, and the Melchizedek Priesthood conferred upon Joseph Smith and Oliver Cowdery by Peter, James and John.

2. The fact that men unaided by revela-

tion interpret the Scriptures in such a variety of ways shows that men can understand the things of God only by His Spirit.

3. The Sacrament is administered every Sunday in this Church. Water is used instead of wine. The authority for this is found in a revelation given to the Prophet and which we read in Section 27, Doc. and Cov.

4. The charge that we deny salvation to all who do not believe as we do is refuted by Doc. and Cov. 76:41-44. At the same time we believe that salvation comes only through obedience to law.

5. Lehi was commanded to send his sons back to Jerusalem for the brass plates in order that they might have the Scriptures with them.

6. At the cost of excommunication John Wycliffe translated the Bible and through him, about 1382, the masses of the English people received their first complete version of this sacred record.

7. The Pentateuch is the name given to the five books of Moses, or Books of the Law. Moses is credited with the authorship.

8. William Tyndale, an Englishman, lived from about 1490-1536. Persecution in his native country drove him to Germany where he issued the first printed edition of the New Testament in Cologne in 1525. He was burned at the stake for his work.

9. In the early part of the seventeenth century, King James of England called together a body of scholars with instructions to call to their aid all help that was available and perfect as far as possible the translation of the Bible. This work was done so well that it has occupied a leading place among all the translations ever since.

10. The golden plates were shown to Joseph Smith by the angel Moroni, but he was obliged to wait four years before securing possession of them.

11. The Book of Mormon speaks of three separate colonies which came to this country, the Jaredites who came out from the tower of Babel, the colony led by Lehi which left Jerusalem about 600 B. C., and the people of Mulek who left ten or twelve years after Lehi's departure.

12. The Book of Mormon says in 2 Nephi 10:7-9 that when the Jews begin to believe on Christ that they shall be gathered from the four quarters of the earth and from the islands of the sea and that the kings and queens of the Gentiles shall be as fathers and mothers to them.

Just to fill the hour—that is happiness. Fill my hour, so that I shall not say, whilst I have done this, "Behold, also, an hour of my life is gone," but rather, "I have lived an hour."—Emerson.

# NEW TESTAMENT

*General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

## LESSONS FOR SEPTEMBER

Division C—Ages 18, 19 and 20

First Sunday, September 6, 1931

Uniform Lesson. (See Superintendents' Department.)

Second Sunday, September 13, 1931

### Lesson 27. Sincerity.

Text: The Teachings of Christ Applied, Lesson 27.

Objective: To develop in the minds of youth appreciation of the fact that sincerity is absolutely essential to religion, to good character, and to satisfactory social and civic life.

Supplementary Materials: Bennion M., "Moral Teachings of the New Testament," Chapter XVIII; Kent, C. F., "The Life and Teachings of Jesus," pages 84-93; Kent, C. F., "The Work and Teachings of the Apostles," pages 68-80 and 277-287.

Suggestions on Preparation and Presentation: Collect and have students collect as many examples as necessary to illustrate fully the merits of sincerity as a quality of character and the demerits of insincerity. These examples may be drawn from history, biography, literature, and from personal observations; they may be illustrative of these diverse qualities of character both in individuals and in state and nations. It is doubly true of sincerity that it is taught more by example than by precept. The whole world of human experience may, however, be drawn upon for examples.

Special attention should be given to practical applications of sincerity in the personal lives of each student and in the life of the local community. Insofar as possible, lead the students to suggest these applications.

#### Suggestive Lesson Outline:

- I. The Meaning of Sincerity.  
To be genuine, what one appears to be; no false pretense, hypocrisy, or dissimulation.
- II. Relation of Sincerity to Religion.  
a. One who merely pretends to be religious is, of course, not really religious at all; that is, insincerity and religion are incompatible.  
b. Why Jesus vigorously denounced hypocrites.
- III. Sincerity, an Essential Element in Personal Character.  
An insincere person cannot command

the confidence of others, and is, therefore, defective in character.

#### IV. Evils of Insincerity in Social and Civic Life.

a. The evils of pretense and hypocrisy in social relations, of "friends" that are not really friends.

b. Evils of hypocrisy in civic affairs, pretending to do what one does not really intend to do.

Pretending to believe, because it is in one's party's platform, what one cannot sincerely uphold.

#### V. Why a Youth Should Cultivate the Habit of Sincerity in Thought, Word and Action.

Third Sunday, September 20, 1931

### Lesson 28. Trustworthiness.

Text: The Teachings of Christ Applied.

Objective: To show that trustworthiness is essential to good character, and that it is a prominent characteristic of all the great heroes of humanity.

Supplementary Materials: Bennion, Milton, "Moral Teachings of the New Testament," Chapter 19; Kent, C. F., "The Life and Teachings of Jesus," pages 278-288; Kent, C. F., "The Work and Teachings of the Apostles," pages 45-54; 190-223.

Suggestions on Preparation and Presentation: This lesson can best be taught by abundant use of concrete examples. Illustrations may be drawn from both scriptural and secular sources. The great characters of the Bible, the Book of Mormon, and Modern Church History may be supplemented by examples from secular history, e. g., Washington, Lincoln, Alice Freeman Palmer, Booker T. Washington. As part of the assignment in preparation for this lesson pupils may be asked to look up examples and present them to the class for consideration.

Examples should also be presented from every day observations of the humble duties of life as experienced by both teacher and pupils.

The value of trustworthiness as a means of developing spiritual power should be emphasized.

#### Additional Helps and Illustrations

State how each of the following bears upon the scriptures cited above:

1. A banker once asked the principal of

the L. D. S. Business College for a student who could go into bank accounting. "I desire," said the banker, "to know his habits—does he smoke, drink, stay out late, gamble? And who are his parents?"

"Why the last question?" inquired the principal.

"Well," said the banker, "trustworthiness runs in certain families, though it is not hereditary."

Can you explain what the banker meant? Why do bankers prefer trustworthy to brilliant employees?

2. One young man has formed the habit of early rising and retiring; another is irregular in both respects. Which is more dependable? Why?

3. When does a team win—on the day of the game, or in the weeks of practice that precede it? Explain. Describe how to become a trustworthy first-baseman.

4. Was it his sudden resolve on the night of the betrayal that made Judas untrustworthy? Or his previous course of life? Prove your answer.

5. Can those be trusted who will not trust others? Why not? Do we each measure others by ourselves?

6. Alexander the Great, when overrunning Greece, endeavored to bribe Phocian, an Athenian general, surnamed The Good. He offered him riches and his choice of four cities in Asia. The answer of Phocian bespoke the spotless character of the man: "If Alexander really esteems me," he said, "let him leave me my honesty." Are we in need of Phocians in public life today? Illustrate.

7. Are there even great men who can be bought?

Demosthenes, the eloquent, visited Harpalus, one of Alexander's chiefs, and showed admiration of the chief's beautifully engraved cup of gold. "How much will it bring?" he asked. "It will bring you twenty talents," the chief answered. That night the cup was sent to Demosthenes, with twenty talents in it. The present was not refused, but the circumstance led to the disgrace of the orator, who soon after poisoned himself.

8. Are there men whom the lust of office cannot kill, nor the spoils of office buy?

Wellesley, afterward Duke of Wellington, was offered a large sum from an Indian Prince for a certain court secret. Sir Arthur looked quietly at the messenger and said: "It appears, then, that you are capable of keeping a secret?" "Yes, certainly." "Then so am I," said the English general. He refused the offer and bowed the minister out.

9. What seems to be the greatest need in American public life today?

#### Fourth Sunday, September 27, 1931

##### Quarterly Review

1. Explain the spiritual value of forgiveness,
  - (a) to the one forgiven,
  - (b) to the one who forgives.
2. Why should the individual be grateful,
  - (a) to God?
  - (b) to his fellowmen?
3. Of what value to the individual is steadfastness of purpose,
  - (a) in relation to his religious obligations?
  - (b) in relation to his vocation?
  - (c) in relation to his civic duties?
4. Why is sincerity an essential element of religion?
5. Name an incident in the life of Jesus which illustrates in the highest degree the quality of trustworthiness.
6. (a) Name three or more incidents in Jesus' ministry where he gave practical evidence of a high degree of moral courage.
  - (b) Name other examples from the lives of the apostles and their associates.
7. Why is covetousness a great vice?
8. Under what conditions is giving of greater benefit to the one who gives?
9. Under conditions of modern life in what ways may hospitality, as a rule, best be expressed?
10. Why is temperance as a quality of character of great value,
  - (a) to the individual himself?
  - (b) to society?

#### My Little Sojourn Here

I want to sow Hope's tender flowers  
That shed soft incense near  
And train them into beauteous bowers  
Of bloom from year to year!

I want sweet thoughts that wing their flight  
On faith's strong pinions clear—  
A gleam of light, a beacon bright  
My little sojourn here!

I want to love, to lift, to give  
And willingly receive  
And while I hope and strive and live  
In happy dreams believe!

—Minnie I. Hodapp.

# OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

## LESSONS FOR SEPTEMBER

### Division B

Ages 15, 16 and 17.

First Sunday, September 6, 1931

Uniform Lesson. (See Superintendents' Department.)

Second Sunday, September 13, 1931

### Lesson 26. The Period of the Judges.

Text: Sunday School Lesson, No. 26.  
References: Judges.

Objective: The blessings of good government are the product of virtue in the governors; this in turn reflects virtue in the governed. Good government depends therefore more on the virtue, justice and honesty of its rulers or governors than upon its form.

Suggestive Lesson Arrangement:

- I. The Theory and Purpose Behind the Government of the Judges. (See Deut. 7:1-11.)
- II. The Development of the Government under Moses, Joshua, down to Samuel. (A complete Theocracy—both political and religious authority in one branch of Government. The best personal examples, Moses and Samuel.)
- III. The Historical Background of this Period. (This is so broad and varied that instructors may approach it from the angle of their choice.)
- IV. The Outstanding Judges. (Here again the instructor will have his favorites—the following are merely examples—Moses, Joshua, Deborah, Gideon, Samson, Eli, and Samuel.)

Note: End with this thought—Was the complete Theocratic Government too ideal for ancient Israel? The answer is probably found in Israel clamoring for a king.

Lesson Enrichment:

Study of the history of Israel establishes the fact that during the periods of

the Judges and of the Kings, the form of government was in reality "theocratic." Jehovah was the true sovereign. The Judges—Moses, Joshua, Samuel—were His human instruments. The Kings—Saul, David and Solomon, were anointed by his prophets and the later kings, both of Israel and of Judah, were subject to His direction and correction through the Prophets.

The fact that the rulers, be they Judges or Kings, at times ignored and even persecuted the prophets, does not deny the reality of Jehovah's governance. The disaster which inevitably followed failure to heed the prophetic injunction emphasizes the reason for Jehovah's solicitation for His chosen people and justifies His interest in warning them in time to repent and save themselves as every fore-sighted sovereign would do for his people, if he could.

But even a theocracy with God at the helm is doomed to failure when the people are obstinate, disobedient, self-willed, selfish and wicked.

The mass of people will respond to righteous leadership, with deeds and lives of righteousness.

You can confirm these principles with many vivid details from the history of Israel.

The printed "Lesson" as heretofore, gives the pupil sufficient background and such approach to the lesson as should make your classwork interesting and effective.

Your points can be made to stand out clearly if you will assist your class to visualize the major features of the two periods in this lesson—the period of the Judges, beginning with Moses and ending with Samuel.

It is suggested that a blackboard or mimeographed chart be made, if possible, placing this period in the general scope of the history covered by the Old Testament and with the names of the Judges and dates. The following table supplies data for the latter part:

### Incidents in Their Lives

Names	B. C.	Years as Judge
Moses	1491	40
Joshua	1451	26
Othniel	1417	40

Law giver; prophet; deliverer of Israel from Egyptian bondage.  
Great warrior, who led Israel triumphantly against nations in Palestine, and established Israel in Promised Land.  
Delivered Israel from Kings of Mesopotami.

Ehud	1375	80	Smote Eglon, King of Moab.
Shamgar	1335	80	Smote the Philistines.
Deborah	1310	40	A woman judge. Delivered Israel from Canaan and united Israel.
Gideon	1265	40	A mighty man of valor, delivered Israel from Midianites.
Abimelech	1235	3	Sometimes called a judge. A murderer of 30 brothers.
Tola	1232	23	
Jair	210	22	
Jephthah	1188	6	Judge of rash vow, delivered Israel from Ammonites.
Ibsan	1182	7	
Elon	1175	10	
Abdon	1165	8	
Samson			A man of great wit and physical strength but neglected to use them in the service of the Lord.
Eli	1116		
Samuel	1116	21	A judge, prophet, spiritual guide of Saul and David, both of whom he anointed to be Kings of Israel.

Collateral Reading: Judges 3-16; I Samuel 1-4. (From "Old Testament Outlines," published by Department of Education for Church Schools and Seminaries.)

If the chart is made to run horizontally, a line can be drawn to show rise and fall in the fortunes of the people. In periods of progress, prosperity and peace, cause the line to ascend. In periods of adversity, depression, defeat, disaster or failure cause the line to descend. At points where rise is indicated, search for reasons. Aim to discover the factors which produce this result. (By way of contrast, where a fall is indicated, learn why and find the factors which produced this result. To what extent did the "form" of government contribute? To what extent did the nature, disposition or will of the Judge contribute? When the people were disobedient, idolatrous, what was the result? When they were loyal to the principles of righteousness, what was the result?)

### Preview the Next Lesson

Conclude with the dramatic story of Samuel's challenge to the people to charge him with any transgression, while he served them as Judge. It would be well to use the leaflet at this point, perhaps by asking the pupil to read the last few paragraphs, including the passages of scripture, which tell the story. (Pupils' "Lesson" on "The Period of the Judges.")

Then ask the questions: Why did the Israelites want a king? Answer: So they could be like other people. Samuel's sons, though judges, had accepted bribes.

What did the Lord mean when He said "They have rejected me"? Do you think the Lord would reject and desert them after that? Did He?

Let's read the "Lesson" carefully and see if we can find answers to these questions.

See if you can find out how the Lord tried to lead the Israelites during the period of the Kings and how and why they follow Him or turned away from Him.

What is a theocracy? Is it the best "form" of government? What makes a government "good" or "bad"?

The teacher must make a wise selection of preview material and use only as much and only such material as can be used to advantage. What is here given may be more than you can use, or it may not be suitable under your circumstances. It is offered chiefly to suggest a means of approach to the next lesson. Its use is not mandatory.

Every lesson should be previewed in some effective way. The printed "Lesson" should be used freely in the preview and also on the following Sunday when the lesson previewed today is taught.

Provide for the preview whether suggestions are offered with each lesson or not.

Third Sunday, September 20, 1931

### Lesson 27. The Period of the Kings.

Text: Students' Lesson No. 27.

References: First and Second Kings; First and Second Chronicles.

Objective: To show that while the blessings of good government are not dependent upon the form of government that certain forms naturally lend themselves to greater abuses than others. Virtue in the ruler is the best guarantee for good government.

**Suggestive Lesson Arrangement:**

- I. Samuel's Words About Kingly Government. (I Sam. 8:11-16.)
- II. The Undivided Kingdom.
  1. Saul.
  2. David.
  3. Solomon.
- III. The Kingdom of Israel.
- IV. The Kingdom of Judah.

Note: The lesson has two main purposes: first, to give the students a brief sketch of the Old Testament History dealing with the Kings; and second, to point out the lessons in good government afforded in Old Testa-

ment study. The principles discussed in the lesson on the "Period of the Judges" can be confirmed in vivid detail in the "Period of the Kings." While the students' printed lesson sketches the "Period" briefly the instructors must supply the details dealing with the virtues and the short comings of the rulers and the people, and emphasize especially those which are incident to the blessings and the vices of the times.

This "Period" is rich in these contrasts. Note the condition of the kingdom after David's successful wars and during the time of Solomon's faithfulness as contrasted with the conditions after Solomon's apostasy and throughout the reign of other idolatrous kings, both of Israel and of Judah.

The following tables will assist you in giving your class a birds-eye view of the "Period," if you can put them into a chart similar to the one suggested in the preceding lesson.

### Undivided Kingdom

#### Events of the Kingdom

#### Year

B. C.

- 1095 Commencement of Saul's reign. Samuel lives for a great part of Saul's reign.  
 1062 David anointed by Samuel.  
 1055 David King in Hebron.  
 1047 David King in Jerusalem.  
 1015 Solomon made King. Death of David.  
 1012 Solomon begins to build the Temple.  
 1004 Solomon begins to build his own house.  
 991 Buildings completed.  
 975 Death of Solomon. The ten tribes revolt against Rehoboam.

Kings	Years of Reign	References Israel	Events
Jeroboam I	22	I Kings 12:20	
Nadab	2	I Kings 15:25	Family massacred.
Baasha	12	I Kings 15:33	
Elah	2	I Kings 16:8	Civil war and anarchy.
Zimri	4	I Kings 16:15	Civil war and anarchy.
Omri	6	I Kings 16:16	
Ahab	22	I Kings 16:28	Married Jezebel; introduced idolatry.
Ahaziah	2	I Kings 22:40	
Jehoram	12	II Kings 1:17	
Jehu	28	I Kings 9	Destroyed house of Ahabin. Fulfillment of II Kings 10:11.
Jehoahaz	17	II Kings 13:1	
Joash	16	II Kings 13:10	
Jeroboam II	41	II Kings 14:23	Israel restored to power.
Zachariah	1/2	II Kings 15:8	Promise to Jehu fulfilled. II Kings 10:30; 15:15.
Shallum	1 mo.	II Kings 15:13-15	Anarchy.
Menahem	10	II Kings 15:14	Israel subdued by Assyria.
Pekahia	2	II Kings 15:22	First Assyrian captivity.
Pekah	20	II Kings 15:27	
Hoshea	9	II Kings 17	Final captivity.
<b>Judah</b>			
Rehoboam	17	I Kings 14:21	
Abijam	3	I Kings 15:1-3	
Asa	40	I Kings 15:8-24	A religious reformer.
Jehoshaphat	25	II Chron. 17-20	A great religious reformer.
Jehoram	8	II Chron. 21:6	Married Athaliah, Jezebel's daughter.
Ahasiah	1	II Chron. 22:1-2	Son of Athaliah.

Kings	Years of Reign	References Judah	Events
Athaliah	6	II Chron. 22:1-2	Her mother's daughter. Destroyed all royal houses but one. A great reformer.
Joash	40	II Chron. 24:1-2	
Amaziah	29	II Chron. 25:1	
Uzziah	52	II Chron. 26:3	
Jotham	16	II Chron. 27:1	
Ahaz	16	II Chron. 28:1	
Hezekiah	29	II Kings 20	Judah's best and greatest king.
Manasseh	55	II Kings 21:1	Return of wickedness and idolatry.
Ammon	2	II Chron. 33:21	
Josiah	16	II Kings 23, 24	The last great reformer.
Jehoahaz	3 mo.	II Kings 23, 31	
Jehoiahim	11	II Kings 23, 24, 37	First Babylonian captivity.
Jehoiachin	3 mo.	II Kings 24	Second Babylonian captivity.
Zedekiah	11	II Kings 25	Final Babylonian captivity.

Consider the value in vividness of pausing to have your class note the reign of Ahab over Israel and the influence of his Phoenician wife, Jezebel, upon it. Also note by way of contrast the labor of the Prophet Elijah. The dramatic climax of these two influences is presented in Elijah's contests with the priests of Baal. (I Kings 17 and 18.) If you decide to work this into your lesson, it may be well to make special assignments to capable members of your class.

It will be noted that idolatry was the dominant evil of these "periods." Your lesson will not be complete until you have made clear the nature of this sin and its far-reaching evil effects, spiritually and morally. Review the "lesson" on the Ten Commandments and note the comment upon the Second Commandment, dealing with "How to Worship." The demoralizing excesses to which idolatry leaders are described in the notes to Chapter 2 in the Appendix of Dr. Talmage's, "The Articles of Faith." (Latest Edition.)

#### Fourth Sunday, September 27, 1931

##### Written Review and Answer Key

1. Name, (a) three Judges; (b) three Kings of the Undivided Kingdom; (c) a King of Israel; (d) two Kings of Judah.

Answer. (a) Gideon, Deborah, Samuel; (b) Saul, David, Solomon; (c) Jeroboam; (d) Rehoboam, Zedekiah.

2. Why did Israel want to have a king. (See I Samuel 8:4-5.)

Answer. As Samuel grew old he appointed his sons to judge Israel but they were not successful. Then the people asked

for a king, "to judge us like all the nations." This seems to imply that Israel wanted to have a King to be like other nations.

3. Name two ways in which Jacob justified the blessings obtained by him.

Answer. Jacob justified his blessings in many ways. The two I would mention are, (1) he always remained humble and depended upon the Lord for guidance, and (2) he never belittled the blessings bestowed upon him.

4. Explain the mission of Aaron.

Answer. Aaron's mission was to assist Moses. The lesser priesthood is named after him. Aaron's principal duties were those of assistance. He and his assistants took care of those duties in the ancient government of the Children of Israel which correspond relatively to the duties which are imposed upon the Aaronic Priesthood today.

5. Of the Old Testament characters studied which do you most admire? Why?

Answer. Samuel seems to me to be the character most to admire because he never seemed to forget the Lord or his own relationship to Him.

6. Where in the Old Testament may we find the Ten Commandments?

Answer. Exodus 20.

7. Write the Fifth Commandment.

Answer. "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

8. What Books of the Bible are commonly spoken of as the "Books of Moses."

Answer. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

9. Name Jacob's grandfather.

Answer. Abraham.

10. Where do we get the name, "Israel?"

Answer. (See Genesis 32:28) "Israel," is the name which God gave to Jacob.

For amid much that is confusing and disheartening, the fact is standing out with impressive clearness that the religion of Jesus in its simplicity and power is the way, the truth, and the life for this muddled world.

# BOOK OF MORMON

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

## LESSONS FOR SEPTEMBER

Ages 12, 13 and 14

First Sunday, September 6, 1931

Uniform Lesson. (See Superintendents' Department.)

Second Sunday, September 13, 1931

### Lesson 27. Continued Warfare.

Text: Alma, Chapters 57-58.

Objective: To teach that the Lord is with His people in righteous warfare.

To Teachers: Continue to show how the unflinching faith of these young men was rewarded. Although a thousand of the Nephites were slain, not one of the sons of Ammon perished. And yet, every one was wounded.

Let the class reflect upon this incident. At this point, you may call attention to patriarchal blessings which promise our young men who are to go out into the world, that the Lord will warn them of danger, He will preserve them against floods and winds; He will shield them against wicked men.

Point out to them that the same Lord is with the young people today who exhibit the same kind of faith.

How can boys and girls show that they have faith? Let them enumerate the many little things that they can do to prove their faith.

The concluding words of Helaman to Moroni show Helaman's true character—full of faith and humility. The class should know that these are qualities which great men and women possess. Boys and girls should cultivate those traits now. Teachers should tell some appropriate story dealing with a faith-promoting incident in our own Church—to show that faith still exists today and is amply rewarded.

Third Sunday, September 20, 1931

### Lesson 28

Text: Helaman, Chapters 5-9.

Objective: To teach that bad rulers corrupt the people.

To Teachers: A wonderful story is told of Lehi and Nephi. It should be impressed upon the class. Let it be told, then by questioning. See that the fact is brought out that the Lord is always with His servants. Is he with His servants today? Missionaries today have experiences to show that they

are never alone, for it is the same Lord and the same gospel.

Now as to the Gadianton band. Make it clear to the class that that organization put forth every endeavor to control the government, and thus control the people. The Lamanites would have none of them and wiped them out, but the Nephites supported them. The result was the vicious things mentioned in the text.

The Latter-day Saints have been taught to put good men in office, to be interested in public affairs, and to be willing to give some of their own time to matters of public interest. Good government lasts only as long as good men control.

Draw attention to the opportunities in nearly every nation for people to vote. They should exercise that privilege and support men who have proved their worth. The Gadianton band and their judges were wicked, and had succeeded to gain control because the Nephites themselves were wicked and indifferent, respecting public affairs.

Boys and girls today should acquaint themselves with the rights and privileges in government which they may enjoy when they reach maturity.

It would be helpful if the teacher would bring to the class some laws bearing on the subject of voting privileges. Have them read and discussed in the class.

Fourth Sunday, September 27, 1931

### Quarterly Review Questions

1. Of what does scattering the flocks at the waters of Sebus remind you?
2. Was Korihor a missionary, a general, an anti-Christ, a lawyer, or a Lamanite?
3. The Lamanites who were converted by the sons of Mosiah resolved that if anyone came against them to war they would do what?
4. If you remember Alma's commandments to his sons, you will probably remember the name of the one to whom Alma entrusted the sacred records. What was his name?
5. What is the last we hear about Alma?
6. Who was it that raised the Title of Liberty?
7. How did Amalickiah become king of the Lamanites?
8. The two thousand sons of Helaman were really the sons of what people?
9. Why had not Pahoran sent more assistance to Moroni and Helaman?
10. What did Kishkumen do?



# CHURCH HISTORY

*General Board Committee: Adam S. Bennion, Chairman, J. Percy Goddard, Vice Chairman*

## LESSONS FOR SEPTEMBER

Ages 10 and 11

First Sunday, September 6, 1931

### Lesson 79. The Pioneers—From Winter Quarters to Grand Island.

Text: Sunday School Lessons, No. 79. Supplementary References: Howard Egan, "Pioneering the West," Pages 21-31; Joseph Fielding Smith, *Essentials in Church History*, Pages 433-450; Brigham H. Roberts, "A Comprehensive History of the Church," Vol. III, Pages 147-157 and Pages 160-190; Andrew Jensen, "Church Encyclopedia," Book I, Pages 1,011 ff. William Clayton's Journal, Pages 68-126.

Objective: To show that the journey from Winter Quarters to Grand Island was one of interest and success.

#### Organization of Material:

- I. From the time the Mormon Battalion left Council Bluffs, July 16, 1846, until the spring of 1847, the camps of Israel remained at Winter Quarters on the Missouri River.
- II. Early in the spring of 1847, one hundred and forty-eight pioneers were selected to lead the way to the Great Salt Lake Valley.
- III. Saturday morning April 17, they started on their journey.
- IV. The next day President Young gave instructions relative to the method of travel.
- V. By April 21st, they had arrived at Pawnee Village.
- VI. On Saturday 24th, Elijah Newman who was afflicted with Black scurvy was baptized and administered to for his health.
- VII. During the next two days the pioneers had some difficulties with the Indians.
- VIII. On May 1st, 1847, they came upon a herd of 200 buffalo, nine of which were killed for beef.
- IX. On this same day they arrived at Grand Island, Nebraska.

#### Lesson Enrichment:

"It was at the time when the last of the Saints were being driven out of Nauvoo in September, 1846, that the Saints in the Camp of Israel were thus laboring to prepare themselves for the winter. On the 11th of September (1846) a site for building winter quarters was selected on the west bank of the Missouri River, at a point now known as Florence, six miles

north of Omaha, Nebraska. At this place a temporary city was laid out, to which the Saints immediately commenced to gather. A committee of twelve was appointed to preside, whose duty it was to relieve the poor and sick, help the families of those in need, and to see that the Saints attended to their duties. The following is the list: First Ward, Levi E. Riter; 2nd William Fossett; 3rd and 4th, Benjamin Brown; 5th and 6th, John Vance; 7th, Edward Hunter; 8, David Fairbanks; 9th, Daniel Spencer; 10th, Joseph Matthews; 11th, Abraham Hoagland; 12th, David D. Yearsley; 13th, Joseph B. Noble.

"Every family labored diligently to construct some kind of a house, in which they could be sheltered for the winter. The houses were built chiefly of logs, and covered with clapboards, or with willows and dirt. Many dug caves in the side of the hill, and made very comfortable dwelling places of them.

"This place, which was named Winter Quarters, was laid out regularly into streets, and occupied a fine location. The Indians gave considerable trouble, stealing cattle and pilfering, as they looked upon the Saints as intruders upon their lands, and they said that if their land was occupied, their grass used, their timber cut down, and their game shot, they had a right to something in return, and therefore being in want of food they helped themselves to cattle belonging to the Saints. The chief, Big Elk, said he would do all he could to restrain his people, but he had bad young men among them who would not be controlled, and he could not prevent them stealing when the cattle were all around them. They did not like white people, and they did not like him very well because he told them that the white men would do them good. The conduct of the Indians prompted President Young to counsel the people to build a stockade around Winter Quarters. This was a great protection and kept the Indians out to a very great extent. A large portion of the stock was sent north, on to what was called the Rush Bottoms—a place where rushes grew in great profusion, and furnished excellent feed for animals, if given to them carefully. If eaten too freely, or if eaten when the weather was cold enough to freeze the water contained in the top of the rush, they were dangerous, and sometimes killed the animals that ate them. (Andrew

Jenson, "Church Encyclopedia," Book I, pp. 890-891.)

Application: How may I make my vacation trip a success?

Second Sunday, September 13, 1931

# Lesson 80. The Pioneers—From Grand Island to Fort Laramie.

Text: Sunday School Lessons, No. 80.

Supplementary References: William Clayton's *Journal*, pp. 126-205; Andrew Jenson, *Historical Record*, Book I, pp. 1027-1033, 1043-1054; Howard Egan, "Pioneering the West," pp. 32-61; Brigham H. Roberts, *Comprehensive History of the Church*, Vol. III, pp. 160-190.

Objective: To show what attitude the Pioneers had toward killing wild animals.

Organization of Material:

- I. On the morning of May 3rd, the Pioneers encountered a large party of Indians well-armed.
- II. During the next two days they were constantly on the look-out for attacks from the Indians.
- III. From the 5th to the 9th, the Pioneers journeyed on with marked success.
- IV. On May 10th, they crossed a stream which Heber C. Kimball named as Skunk Creek; they had now traveled 316 miles from Winter Quarters.
- V. From May 11th to 15th their journey was filled with varied interest.
- VI. On Sunday, May 16th, President Young gave the Pioneers some valuable instructions.
- VII. On May 18th, he told the hunters that they must not kill more game than was necessary for food.
- VIII. By Monday, May 31st, the Pioneers had reached the place on the Platte river where they were to cross to the south side.

Lesson Enrichment: The following days notation is taken from William Clayton's *Journal*, pp. 132-135:

"Thursday, 6th. This morning at five-fifteen, President Young called to the camp and proposed to go on to where we can find feed for the teams. The brethren assented and he gave orders to start as quickly as possible. However, some must feed their teams a little corn, some milk their cows, etc., and it took till near six-thirty to get started. During the night the Lord sent a light shower of rain which has put the fire out except in one or two places and made it perfectly safe traveling. We have had a southeast wind

through the night but the morning is calm and pleasant. We traveled about two miles and stopped on the unburned grass to feed at a quarter to seven. Several antelope were surrounded by the brethren and some shot at them, killing one. The rest made their escape. We can see several large herds of buffalo, within about two miles of the camp and many calves amongst them. President Young and Kimball rode ahead to find a place to stop for feed. The ground is hard and good traveling. At a quarter to nine, proceeded on, President Young and Kimball going ahead to point out the road. Our course about northwest, the wind strong from west. We traveled near the river. Saw thirteen elk together, also many antelope and numerous herds of buffalo on both sides of the river. Jackson Redding shot an antelope which Luke Johnson chased near the wagons.

"A young buffalo calf followed Luke to camp, but the President advised him to leave it as it is only a few days old. We stopped near the river at a quarter to twelve, having traveled about six miles. We find a little more grass here, but the numerous herds of buffalo keep it eaten off close to the ground nearly all the way we have traveled today. The President gave orders that no more game should be killed until further orders. It appears we have got as much meat in camp as can be taken care of. While we were stopping for noon some of the cows moved off towards a large buffalo herd, and when President Young and Kimball started ahead after dinner they discovered the cows near the buffalo. Brother Woolsey went to turn them back, but he had to run his mule some distance before he could prevent the cows from mingling with the buffalo. They brought the cows back to the wagons and then proceeded ahead again. One part of the horsemen's business today has been to drive the buffalo out of our track, judging it unsafe to risk them between the wagons and the river. The camp proceeded on at one-thirty and in about two miles distance found a lake of clear water. Here we discovered the horsemen coming back, and found that the President had lost his large spy glass, while chasing the cows from the buffalo herd, a second time. He did not find it. We traveled slowly this afternoon, some of the horses and oxen having given out in consequence of lack of feed to sustain them. We traveled till six-thirty and camped near some islands in the river, having traveled about seven miles this afternoon and fifteen through the day, our course a little west of north-west. Wind about west. Some think we have traveled eighteen, some twenty and

some even twenty-five miles today, but from the number of times we stopped and the slowness with which the teams moved, I feel satisfied that fifteen miles is plenty. About three quarters of a mile back we saw a buffalo cow which appeared to be sick. She fought the dogs some time and then lay down, and the brethren went close to her, some venturing to feel and handle her. I was within six or eight feet of her and had a good view, as much as I wanted. She has lost all her hair and looks very poor and weak. The President ordered that the brethren leave her and not disturb her and she was left lying down, but it is doubtful the wolves will kill and eat her before morning. When the brethren went back to hunt the spy glasses they found that the wolves had killed the calf and nearly eaten it up. What they had not eaten they carried off with them. We have never been out of sight of herds of buffalo today, and from where we are camped, I am satisfied we can see over five thousand with the glass. The largest herd, we have yet seen is still ahead of us. The prairie looks black with them, both on this side and the other side of the river. Some think we have passed fifty, and some even a hundred thousand during the day, or have seen them. It is truly a sight wonderful to behold, and can scarcely be credited by those who have not actually seen them."

Application: What should be my attitude toward the killing of wild animals?

### Third Sunday, September 20, 1931

#### Lesson 81. The Pioneers—From Fort Laramie to Salt Lake Valley.

Text: Sunday School Lessons, No. 81. Supplementary References: William Clayton, "William Clayton's Journal," pp. 205-315; Howard Egan, "Pioneering the West," pp. 62-102; Andrew Jenson, *Church Tncyclopedia*, Book I, pp. 1054-1094; Brigham H. Roberts, "Comprehensive History of the Church" Vol. 3, pp. 192-230.

Objective: To show that the Pioneers finally arrived in the valleys of the mountains nearly one year and a half after the Saints had begun to flee from Nauvoo.

#### Organization of Material:

- I. Tuesday Evening, June 1st, 1847, the pioneers camped in a grove of ash and cottonwood trees, and on June 2nd they visited Fort Laramie.
- II. On June 3rd, they ferried themselves across the Platte river to the south side where they were joined by Brother Crow's company of Saints from Pueblo,

- III. On June 8th, they recrossed the Platte river.
- IV. They arrived at Green river June 30, where they were met by Samuel Brannon who had come up from San Francisco.
- V. They arrived at Fort Bridger July 7th.
- VI. During July 15th and 16th, they traveled down Echo canyon.
- VII. On July 22nd to 24th, 1847, the pioneers arrived in the Great Salt Lake Valley.

#### Lesson Enrichment:

"Friday, 23rd. This morning Elders Pack and Mathews started to meet the President and at the same time the camp moved on to the final location. We traveled two miles and then formed our encampment on the banks of the creek in an oblong circle. The grass here appears even richer and thicker on the ground than where we left this morning. The soil looks indeed rich, black and a little sandy. The grass is about four feet high and very thick on the ground and well mixed with rushes. If we stay here three weeks and our teams have any rest they will be in good order to return. As soon as the camp was formed a meeting was called and the brethren addressed by Elder Richards, mostly on the necessity and propriety of working faithfully and diligently to get potatoes, turnips, etc., in the ground. Elder Pratt reported their mission yesterday and after some remarks the meeting was dismissed. At the opening, the brethren united in prayer and asked the Lord to send rain on the land, etc. The brethren immediately rigged three plows and went to plowing a little northeast of the camp; another party went with spades, etc., to make a dam on one of the creeks so as to throw the water at pleasure on the field, designing to irrigate the land in case rain should not come sufficiently. This land is beautifully situated for irrigation, many nice streams descending from the mountains which can be turned in every direction so as to water any portion of the lands at pleasure. During the afternoon, heavy clouds began to collect in the southwest and at five o'clock we had a light shower with thunder. We had rains for about two hours. The brethren have plowed up considerable land and broken several of their plows, but there have been three plows going nearly all day. At night, the camp was called together and addressed by Elder Richards. \* \* \*

"Saturday, 24th. The plowing is renewed and many are gone to planting potatoes. There is one drag going. Others

are still at work on the dams. John Pack and Joseph Mathews returned at dark last night and reported the President and company a few miles up Lost Creek. They have gone back this morning to fix two bridges at the mouth of the canyon. The day is fine and hot with a nice breeze. At a quarter to twelve, President Young and Kimball arrived and the wagons also began to arrive at the same time. The President seems much better and the sick generally are getting better. Most of the brethren express themselves well pleased with the place, but some complain because there is no timber. There appears to be a unanimous agreement in regard to the richness of the soil and there are good prospects of sustaining and fattening stock with little trouble. The only objection is the lack of timber and rain. The latter, God will send in its season if the Saints are faithful and I think yesterday was a proof that He listens to and answers the prayers of the Saints. We can

easily irrigate the land at all events which will be an unfailing and certain source of water, for the springs are numerous and the water appears good. About 5:00 p. m. we were favored with another nice shower accompanied by thunder and some wind. It continued raining till nearly dark; the balance of the evening fine. Elder Kimball says that it is contemplated to send out an exploring party to start on Monday and proceed north to the Bear River and Cache valleys. They design taking several wagons with them and Presidents Young and Kimball accompanying the expedition. Another company is to start at the same time and go west to the lake, then south to the Utah lake and return down this valley. (William Clayton, "William Clayton's Journal" Friday and Saturday, July 23rd and 24th, pp. 312-315.)

Application: Do you believe the Great Salt Lake Valley was the place appointed by the Lord as a gathering place for the Saints?

Fourth Sunday, September 27, 1931

Quarterly Written Review



RECORD PUPILS, OGDEN FIRST WARD, WEBER STAKE  
Primary Department

Left to right: Dorothy Litchfield, Verda Parkin and Marjorie Paine, Marjorie having a perfect attendance record and Dorothy and Verda having missed only one Sunday. They were also very orderly and active in class work.



Church History

Left to right: Eudella Humphries, Jennie Bekker and Dena Buckway. They had perfect attendance records for 1930, Jennie having had a perfect record 1930 and 1929, Eudella and Dena having missed only one Sunday during 1929, due to illness.

# P R I M A R Y



*General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Ciaque*

## LESSONS FOR SEPTEMBER, 1931

Agers 7, 8 and 9

First Sunday, September 6, 1931

### A Picture Lesson

During this period the children should have an opportunity to tell the teacher the stories which they have learned during the past month. As the teacher shows the pictures, let the children tell the messages they convey to them.

Let them tell how Martha showed that she loved Jesus, how Mary showed her love and how Jesus felt about it. As they gaze at the picture they may think of a way that they may show their love at home.

In the lesson of Jesus and the Ten Lepers, ask enough questions so the children will tell why the one man stopped to say, "Thank you," and how he said it. Let them suggest reasons for the forgetfulness of the others.

The picture of Jesus riding into Jerusalem shows plainly how the people thanked Jesus for His good deeds. What did they say? When some people objected to people being honored, what did Jesus say? How do the children themselves feel about it?

Jesus wished His friends to think of Him always, so what did He tell His disciples to do after He was gone? When did He tell them to do this? He told His apostles this in two ways. He said it in words and He gave them the Sacrament to show them how to do it after He was gone. Look at the picture carefully. Name some of the apostles. Let the children tell why Jesus washed His friend's feet at this last supper. How often do we take the Sacrament? With what hand do we take it? Why? Of whom do we think?

Second Sunday, September 13, 1931

### Lesson 116. Jesus Prays to God.

Text: Matt. 26:36-57; Mark 14:26-51; Luke 22:39-53; 63-71; John 18:12-14, 33-40; 19:16-31; Sunday School Lessons, Leaflet No. 116.

Objective: Implicit faith in God gives strength and courage.

Picture: "Christ in Gethsemane," by Hofmann.

Memory Gem: "Not my will but thine be done."

Songs: "Jesus, Unto Thee I Pray," Primary Song Book; "Did You Think to Pray," Deseret Sunday School Songs.

Organization of Material:

- I. Jesus Knows of His Coming Trial.
  - a. Tells His disciples He is about to leave them.
  - b. Shows Judas that He knows of His trickery.
  - c. Encourages His disciples to good works.
- II. He Retires to the Garden of Gethsemane.
  - a. To ask His Father for strength. He is accompanied by His disciples.
  - b. Becomes exceedingly sorrowful.
  - c. In humility, he pours out His soul to His Father. If possible let this cup pass—but not my will—thine be done.
  - d. An angel from heaven strengthens Him.
  - e. His disciples sleep.
  - f. Jesus announces His hour is at hand.
- III. He Is Taken Prisoner.
  - a. By a kiss, Judas betrays the Christ.
  - b. Soldiers seize Him.
  - c. People seek to find a charge against Him.
  - d. Amid jeers and physical hurts, He is Master of Himself.

Lesson Enrichment—Point of Contact: Talk with the children about the people upon whom we call when we need help. When the baby falls down, whose name does he call? If we can't button our clothing or we need help in our work, upon whom do we call? When we need money whom do we ask? We know that these people can be counted on to help us. There is someone who has the power to help us more than our fathers and our mothers can help us. Who is He? When do we call upon Him? How does He treat us? Even Jesus knew that God never fails us. In His saddest hour, He called upon Him and received strength and courage to finish His work.

Illustrations—Application: The teacher will tell from her own experiences a story of someone who believed in God and who received strength and courage. Encourage the children to tell of instances of faith and its blessings. The more little folks pray to God the more they will know He can help them. How often do you say your prayers? When does your family have family

prayers? How do they arrange themselves? Why do they kneel in a circle?

### Third Sunday, September 20, 1931

#### Lesson 117. Jesus Finishes His Work.

Text: Matt. 26:57-69; 27:32-66; Mark 14:53-66, 15:16-47; Luke 22:63-65, 23:26-56; John 18:28-40, 19:16-30, 38-42; Sunday School Leaflet, No. 117.

Objective: True greatness consists in losing self for the good of others.

Pictures: "Christ Taken Captive," by Hofmann.

Memory Gem: "Father, forgive them, they know not what they do."

Songs: "Forgiveness." Kindergarten and Primary Songs, Thomassen. (A good song about the falling leaves might be taught in connection with this lesson.)

#### Organization of Material:

- I. Jesus Before the Priest.
  - a. They try to bring false witnesses against Him.
  - b. Ask Him if He is the Christ.
  - c. The people humiliate Him.
  - d. The people cry, "Crucify Him!"
- II. On the Way to Calvary.
  - a. His cross borne by another. Because of physical weakness.
  - b. Sympathy manifested.
    1. By women for Christ.
    2. Christ for them.
- III. The Crucifixion.
  - a. Love for others shown.
    1. "Father Forgive Them."
    2. "Mother, behold thy son."
    3. "Today thou shalt be, etc."
    4. "I thirst." (The only thought of self.)
    5. "It is finished."
    6. "Father into Thy hands," etc.
- IV. The Burial.
  - a. Joseph of Arimathea requests His body for burial.
  - b. Special preparation made.
  - c. His body placed in the tomb.
  - d. The three Marys watch the burial.

Lesson Enrichment—Point of Contact: Bring to class a branch on which the leaves have changed color. When leaves begin to change color at this time of year what does it mean? After the leaves have fallen from the trees, what is their new work? When the pretty little leaves dance down from the trees, if they could talk they might say, "Good bye, dear tree, our work is finished with you. We've loved you very much. Our new work is quite different from the work we are leaving. We have lived mostly to enjoy ourselves, but now we are going to live for others. We will forget all about ourselves, our pretty green, yellow and red dresses and we will live to

keep the flowers and the grasses warm underneath the snow."

Our story today is about someone else who forgot himself, who lived and died to make other folks happy.

Questions—Application: Little children are not asked to do such a great work for others as Jesus did. But there are many smaller things which young folks can do. There are times when mother is compelled to ask us to miss our play to tend the baby. How do very strong folks act in a case like that. Sometimes our little brothers or sisters wish to go along with us on an errand. Of course we could go faster without them and have much more fun perhaps. But what might be a brave thing to do once in a while?

### Fourth Sunday, September 27, 1931

#### Lesson 118. Jesus Awakens From Death.

Text: John 20:1-19; Matt. 28:1-11; Mark 16:1-14; Luke 24:1-49; Sunday School Lesson Leaflet, No. 118.

Objective: "He that believeth in Me, though He were dead, yet shall He live." (Jesus Christ.)

Pictures: "The Journey to Emmaus," New Set of Colored Pictures; "Easter Morning," Old Set of Primary Pictures. "Easter Morning" or "At the Tomb," "The Instructor," Feb., 1930, page 133, or picture from Centennial Pageant, "Three Marys at the Tomb."

Memory Gem: "I am the Resurrection and the Life."

Songs: "Easter Morning," Deseret Sunday School Songs (To be sung by the teacher to the children).

"O, It Is Wonderful," Deseret Sunday School Songs (The verses to be sung by a teacher and the chorus taught to the children.)

#### Organization of Material:

- I. An Angel Opens Christ's Tomb.
  - a. He descends from Heaven.
  - b. Rolls the stone away.
  - c. The soldiers are frightened.
    1. They fall; they flee in terror.
- II. He Announces the Resurrection of Christ.
  - a. To Mary Magdalene and others. They had come with spices and ointment.
  - b. He said:
    1. "He is not here, He is risen."
    2. "Go tell His disciples."
    3. "Ye shall see Him in Galilee."
- III. The Risen Lord Appears.
  - a. To Mary as she left the burial place.
  - b. To Peter and John.
  - c. To His apostles.

Lesson Enrichment—Point of Contact: Let the children name several flowers that

seem to be going to rest at this time of year. Name other flowers that will bloom till next month before they take their winter's sleep. How much longer is the flowers' sleep than our night's rest? If the flowers could tell you how they feel what might they say? ("I am so tired, I am ready for sleep. While I am asleep God will take care of me. He has put into my very soul the power to wake up in the spring time. Maybe I will wake up and grow above these same fine roots, or maybe I will awaken from a little seed.")

When the trees are bare, what makes you think they are not dead? Everything in nature awakens after its resting time.

Jesus tried to tell His friends that after He had died, He would live again. But they

did not seem to understand Him. Our story tells us how He surprised them.

Illustration—Application: Since the flowers, the trees, the caterpillars, etc., awaken again after their sleep, and Jesus awakened after His sleep of death what may we think will happen to us. Let us repeat the words Jesus said at one time which His friends did not seem to understand. "I am the Resurrection and the life. He that believeth in me though he were dead, yet shall he live." Show the picture of the "Raising of Lazarus." It was to Lazarus' sister that Jesus said this. Name one thing that little children should do every night and every morning to show our Father in Heaven and His Son Jesus, that they believe in Him.

## Teacher Mothers

Ella Frances Lynch, founder of the National League of Teacher-Mothers, is the head of a nation-wide movement to awaken mothers to an appreciation of this precious privilege which they are disregarding. She is in communication with twenty-five thousand and interested mothers in all the English-speaking countries of the world, advising and guiding them in the training of their children during the formative years. Incidentally, she is attempting to convert school authorities to the substitution of thoroughness and simplicity for sketchiness and complexity in elementary school training.

Miss Lynch names five essential points in the early training of children:

First, obedience—prompt, willing, unquestioning obedience in the years prior to the school age. Discipline, she says, means not harshness, but the treatment suitable for a disciple, a learner, "A blistered skin," she said, "is better than a blistered soul."

Second, the habit of reverence. Acts of religion should be taught children. She calls attention to the deplorable condition at present owing to the lack of religious and moral training in many young lives resulting in moral and mental wrecks to the great detriment of society at large.

Third, the habit of work. Very young children, can be taught to perform little duties daily and to learn the responsibility of having certain easy tasks that are to be performed punctually and regularly. Children two years of age like to work. When the work loses its novelty it is too often discontinued.

Fourth, the training of the five senses of the child. Mothers should stimulate the child's interest in observing the living things around him. Active living interests and not book knowledge should be the aim in teaching in the early formation years.

Fifth, the acquisition of a wide vocabulary. Mothers should make a regular practice of reading aloud to their children at home. A feeling for poetry, especially, can be created by reading, she asserted, as it is through the ear and not through the eye that poetry is appreciated. Every mother, should have a copy of Longfellow's poems to read to the children, also Hiawatha's Childhood and Mother Goose Rhymes.

All these five points, can be taught to the child by the average mother of a normal child, thus raising four-fold the mental and moral calibre of the child, better fitting it for the pressure of life.

# KINDERGARTEN

*General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox*

## LESSONS FOR SEPTEMBER, 1931

Ages 4, 5 and 6

First Sunday, September 6, 1931

### The Children's Period

On the first Sunday of each month the children generally tell the stories to their teachers. The little ones love to express themselves. It is through expression that teachers know impressions have been made. So this is the child's little testimony period. His testimony is much more simple than ours, but it comes from his heart. As he looks at the pictures of the lessons developed last month, he will give us frankly his impressions, if we will encourage him a little.

Call his attention to the three women in the picture of Ruth and Naomi. Which seems to be the mother? Who wanted to go away with the mother? What did the mother say? Why did the daughter go anyway? How else did she honor or show her love for her mother-in-law? How do little folks like us, show our love for our mothers and fathers?

As the children look at the picture of Naaman and the Maid from Israel, let them tell about Naaman's sickness. Who found a way to help him? What was this way? What did Elisha tell Naaman to do? When Naaman was going to turn away and not do it, what did his servant say to him? Then what did Naaman have faith to do? In whom do we have faith when we are ill?

Let one child tell all he can about the little blind boy of Holland. Let others tell why they think he was made well.

Songs for the Month: "Forgiveness," Kindergarten and Primary Songs; "Love at Home," Deseret Sunday School Song Book; "The Flowers' Lullaby," Patty Hill's Song Stories.

Gem: The gem suggested for the month in "Sunday Morning in the Kindergarten" is a splendid one. Have the children learn it well.

Rest Exercise: Trees swaying in the fall breezes. Suggestive music: "Humoresque."

Second Sunday, September 13, 1931

### Lesson 25. Joseph Sold Into Egypt.

Text: Genesis 37; "Sunday Morning in the Kindergarten," Lesson 25.

Objective: The Lord guides the destiny of the faithful.

Pictures: The New Set of Colored Kindergarten Pictures, No. 38, "Joseph Sold By His Brethren."

#### Organization of Material:

I. Joseph, A Favorite Of His Father Jacob.

a. A son of his old age—a lad of seventeen years.

b. Is given a coat of many colors. A garment reaching to the ankles, worn by persons of distinction.

c. Dreams dreams.

d. A dutiful son.

II. His Brothers Conspire Against Him.

a. They plan to slay him.

As he comes to help them.

b. They cast him in a pit.

c. Sell him to a company of travelers.

d. Report falsely to their father.

b. Joseph serves Potiphar faithfully. His other children are unable to comfort him.

#### Lesson Enrichment—Point of Contact:

Talk with the children a little about how strong they are. Find out which boys in a family of more than one boy can pull the hardest. What makes us strong? (Good food to eat and doing things over and over again.) Ask one little boy to stand. Let the children watch him for a moment to see if he is strong enough to stand right still. There are many things boys and girls like to be strong enough to do. There was once a boy who was strong enough to do what his father told him. He did this not just one day but every day. His father learned that he was strong in this way. His work was always done. So, of course, the father liked him more and more. One day the father was so proud of him that he made him a coat of many colors. Most men's coats in those days had no sleeves and were only long enough to reach the knees. But this coat was down to his ankles and it had long sleeves in it. Such a coat was worn only by people who had done some extra fine thing. The coat being of beautiful colors and different from other coats, caused people to look at it, and almost wish they had one like it. The name of this strong, faithful boy we are to talk about today, was Joseph.

Questions—Application: Why did Jacob send his son Joseph to visit his brothers



who were away tending their sheep? What did the brothers say when they saw him coming? It takes a strong boy to try to be kind to those who do not like him. Where did the brothers put him? And Joseph seemed to be strong enough to wait quietly for a while instead of making his brothers more angry by saying unkind words back to them. Somehow he seemed to feel that his Father in Heaven would take care of him. In our homes there are many times when strong folks are needed. Folks that are strong enough to do their work day after day and folks that are strong enough to wait their turn. Help the children to tell of times when they can be strong enough to wait their turn.

**Rest Exercise:** Represent children's activities such as running on errands, chopping wood and bringing it into the house for the fire, sweeping the floor, dusting, etc. Activities could be selected and adapted to the tune, "Here We Go 'Round the Mulberry Bush."

### Third Sunday, September 20, 1931

#### Lesson 26. Joseph Gains Favor In Egypt.

**Text:** Genesis 39:1-6; 41; "Sunday Morning in the Kindergarten," under subject, "Joseph and His Brothers in Egypt."

**Objective:** The Lord guides the destiny of the faithful.

#### Organization of Material:

- I. Joseph Became a Caretaker For Potiphar.
  - a. Potiphar, a captain of the guards. A wealthy land owner.
  - b. Joseph serves Potiphar faithfully. The Lord is with him.
  - c. Potiphar's house blessed because of Joseph.
- II. Joseph Interprets the Pharaoh's Dreams.
  - a. Pharaoh's two strange dreams trouble him.
  - b. Joseph is recommended when wise men fail to interpret them.
  - c. Receives the correct interpretation from God.
- III. He is Made Ruler in Egypt.
  - a. As a recognition of his wisdom.
  - b. He performs his many duties faithfully.
    1. When famine comes there is plenty of food, and to spare.
    2. All countries send for rations.

**Lesson Enrichment—Point of Contact:** Find out if any of the children have ever done some work for a neighbor, for grand-ma, for Uncle Tom, and have received money for it. What work did you do, Jack? Mary? How much money did you

earn? Our story today tells how Joseph, who was sold into Egypt, worked for someone else, and how well he did this work.

**Illustrations—Application:** Let us name the kinds of work Joseph did well when he was a helper for Potiphar. He took good care of his house every day. There are some folks who work well today but tomorrow they wish to rest all the day. Joseph worked every day and did his work well, so Potiphar's house was always very clean and beautiful. When he was called upon to tell the meaning of some dreams, He asked His Father in Heaven to help him. So of course he was able to do that work well. When he was the governor of Egypt, He worked so diligently that he had more piles of wheat saved than he could count.

Once there was a father whose sons did not like to work very much. The father was afraid they would always be poor. So when he was going to leave them he said: "My sons, all the money I can give you is found here among my grape vines." The boys thought, "How nice, we will dig till we find the money and then all will be well." Day after day they dug in the ground. Not one foot of ground did they miss. But they found no money. However they had worked the soil so well that the vines grew and grew. They grew so well that they bore many more grapes than before. So the sons earned some money and learned how to work besides. This was just what their father wished them to do.

When mother lets us wipe the knives and forks, how much water do we leave on the handles? What would happen to them if we left water on them? How many of the knives and forks do we wipe and how many do we leave for mother to finish?

### Do The Best You Can

"If I was a cobbler it should be my pride  
The best of all cobblers to be;  
If I was a tinker, no tinker beside  
Should mend an old kettle like me."

**Rest Exercise:** Represent cutting harvesting and storing of the grain by the farmer.

### Fourth Sunday, September 27, 1931

#### Lesson 27. A Chosen Family Reunited.

**Text:** Genesis 42, 43, 44, 45, 46:1-7, 28-30; "Sunday Morning in the Kindergarten," Lesson No. 27, under title, "Joseph Takes Care of His Father and Brothers."

**Objective:** The Lord guides the destiny of the faithful.

**Pictures:** "Joseph and His Brothers," No.

41; "Jacob and Joseph Meet," No. 42;  
New Set of Kindergarten Pictures.

Organization of Material:

- I. Joseph's Brothers Come to Egypt to Buy Food.
  - a. They were sent by Jacob.
  - b. Recognized by Joseph.
- II. Joseph Tests His Brothers' Integrity.
  - a. The test of the first visit.
    1. Called spies.
    2. Imprisoned.
    3. Simeon retained.
    4. Money returned in the sacks.
  - b. Those of the second visit.
    1. The demand for Benjamin.
    2. The plan to see if the brothers would desert Benjamin.
- III. Joseph Makes Himself Known.
  - a. At a feast given in honor of his brothers.
  - b. He tells them he forgives them. "God sent me before you to preserve life."
- IV. The Whole Family Comes to Egypt.
  - a. Jacob, his sons, their wives and children.
  - b. They receive a hearty welcome.
  - c. They live in peace and happiness.

Lesson Enrichment—Point of Contact:  
Find out if the children have ever seen a little chicken that was lost from its mother, its brothers and sisters. Which way did it go? (It generally goes first one way and then another, not knowing what to do.) What kind of a noise did it make? When it finally found its family how did it travel? What kind of a sound did it make then? How did the mother act?

In our stories for this month, Joseph has been away from his family. He has missed them. They have missed him. Today we are going to learn how he found them again and how they all felt.

Illustrations—Application: Sometimes there are little folks who cannot see others very well. Once there was a little girl named Dot who had a very dear playmate named Rose. Dot's uncle came one day and gave her a new dress, a new hat and some new shoes and stockings. As Dot and her uncle passed Rose's home on the way to a picture show, Rose waved at her, but Dot didn't seem to be able to see her. She passed right by. Of course this made Rose feel badly.

Joseph who was sold into Egypt had good eyes to see his loved ones no matter how fine his clothes were. He loved his father, and his brothers. As soon as he found out that his brothers were sorry for what they had done to him, he told them who he was and that he still loved them. And all these years the Lord had been watching over him. He had a special work for Joseph to do because Joseph did all of his jobs well.

Every child has a work to do for God. How can little folks show that they are getting ready to do God's work? When mother calls on us to wipe knives and forks three times a day, how many times shall we be glad to do them? When we are playing outside and baby brother keeps wanting us to pick up his playthings, how many times shall we gladly stop and pick them up for him?

Rest Exercise: Sing and dramatize the song, "Clouds of Gray," found in Patty Hill's "Song Stories."

## Give Yourself

You may sing of the new Jerusalem,  
And believe in the world to be,  
You may dream your visions and cling to them  
Through the realms of eternity;  
You may pledge to the creeds that men devise  
And the ode of your deity,  
You may build your temples to reach the skies  
And tread in their sanctity;  
You may pray your prayers at the altar flame,  
But an atheist still are you,  
Till you give yourself to the faith you claim,  
And let all the rest come true.

—Bertha A. Kleinman.

## The Great God Nicotine

*By Gladys Van Anthwerp*

And it came to pass that there was a new god in the land, and many people bowed down before him and worshipped him. His cruelty was exceedingly great (although many of his subjects knew it not), for he demanded that much incense be burned at his altar and the lives of men and the weakened and sickly bodies of little children be offered as a sacrifice to him.

He was an exceedingly clever god and practiced in the art of deception. But the incense was strong in the nostrils of his followers and they perceived not what was being wrought. They said, "It is surely fine to follow after this god, for great are our rewards. When troubles and worries are heavy and our strength is spent we have only to burn a bit of incense and straightway he removes our cares. His gift is a solace to the weary; it is as a well of fresh water to the thirsty."

And the god grew strong and powerful but he was not content. He said, "I shall have many images made and scattered throughout the land. The billboards along the highways shall be covered with tributes to my power. My name shall be blazoned forth in electric lights. The magazines and newspapers of the country shall magnify my name. The voice of the radio shall sing my praises. It is not enough that strong men shall bear my yoke; even the women of the land shall become my subjects and their children shall be under my dominion from the time of their birth."

And so it came to pass. The strong men grew weak and their days were no longer three-score and ten. The eyes of the women became dull, their skins yellow, and in their youth they were old and their beauty was gone from them.  
--*The Epworth Herald.*

## Baby Kent

*By Weston N. Nordgren*

With trusting confidence you look  
Upon this world, so new,  
And gaze right through your parents with  
Those eyes of midnight blue.

Sometimes the clouds flit o'er your brow  
And sudden rain drops fall  
But e'er a sunny smile breaks through  
And dimples quell the squall.

Fresh from the spirit realms you've sped  
Straight to our humble home,  
With chubby hands that clutch and seek,  
And feet that ache to roam.

Near to my heart I hold your head,  
Crowned with its downy hair;  
I feel the thrill of fatherhood,  
Bless you, and breathe a prayer.



## The Power of Prayer

*By H. Dale Phillips*

I'm going to tell you a story about Indians and the Mormons. I know some little boys and girls do not like to listen to Indian stories but this is a really true story and I think you will like it.

It was a long time ago, maybe when your fathers were little boys about fourteen years old, for that was just how old Sanford Bingham was when he had this experience that I'm going to tell you. When President Woodruff was leader of the Church, he called men to go on missions to Arizona, and he called little boys to go with their fathers and mothers and brothers and sisters, to live in Arizona and show the rest of the people living there, just how good the Mormon people could be. Now, there were many Indians living in Arizona and sometimes the white men made the Indians mad and then the Indians would go about killing the people. When Sanford's father and some of the other missionaries told President Woodruff about this, he promised them that if they would never shoot the Indians and always remember their prayers, that the Heavenly Father would protect them. Well, Sanford was just eleven years old when he went with his parents and sisters to Arizona, and after living there five years and enjoying lots of adventures, President Woodruff told them they could come back to Utah. Sanford's mother baked lots of cake and bread and things to eat on the way and they loaded the

furniture and things in three wagons and started for Utah. Now, when you travel from Arizona to Utah, you have to cross a big stretch of land just covered with sand and nothing grows very good because there is very little water. People call this kind of a place a desert, and sometimes the wind blows sand and covers up the road and then it is very easy for people to lose their way. Sanford didn't have any brothers so he had to drive one of the three wagons and his sister drove one and his father drove the one in the lead. They drove all day on the desert. They had very little water left and Sanford's father lost the right way, so they drove a long time after dark, trying to find the road, when they stopped and unhitched the horses. Everyone was so tired they went to bed without supper. Around the neck of one of the horses was tied a little bell and after Sanford and his father had gone to bed they could hear this little bell say, "Your horses are straying away; your horses are straying away" but they were so tired they said to themselves "We will find you in the morning." About three o'clock the next morning, Sanford and his father got up and built a fire and after awhile when it started to get light they could see the horses about five miles away. After telling Sanford to stay and keep the fire burning, his father started to hunt for the horses, taking with him the only gun they had; but before he had gone very far, something told him

to go back and leave the gun with Sanford. He did this and started out again and Sanford watched him go farther and farther away. He sat around the fire for about half an hour, when all at once a big, strong-looking Indian rode over the hill at the back of the wagons and came over by the fire. Sanford knew that the Indian would try to get the gun his father had left, so with the gun in his hand he moved on the opposite side of the fire and when the Indian moved closer, Sanford moved around the fire, always keeping the fire between himself and the big brave. Finally the Indian spoke: "Where your dad?" he asked, and Sanford pointed in the direction his father had gone and then replied: "Gone after horses." "Where your brother?" said the Indian, and Sanford answered, "Have no brother, just mother and sister," and when he saw the Indian smile, he wondered if he should have told a lie to try to scare the Indian away. Sanford's mother, hearing strange voices, got up and when she saw the Indian, she was a bit frightened but got busy and dressed, then cut the Indian a piece of fruit cake she had made before they left Arizona. She brought it and handed it to the Indian. He looked at the raisins and spices and then carried it and tied it on the saddle of his pony. Do you know why he wouldn't eat it? Yes, he was hungry and the cake was good, but the Indian thought the white people had put poison in the cake to kill him. This made the Indian a little mad and when he came back from his pony he walked right over close to Sanford and made a grab for the gun, but Sanford jumped back and stepped around the fire and said, "Don't do that again or I'll shoot you!" Just then Sanford's father came riding and driving the horses up to the wagons and he walked over to the fire, took the gun from Sanford and told him to tie the horses up. Sanford was glad to get away from the Indian but he

was still worried about what was going to happen. Sanford's father talked to the Indian but he was mad about the cake and also because Sanford's father had come back before he was able to get the gun away from Sanford. All the Indian would do would be to mumble a few words which Mr. Bingham couldn't understand. Just then, coming from another direction was an Indian girl on horseback. She rode up and tied her horse next to the Indian's horse and came over and spoke in Indian language to the big brave. Sanford's mother brought her a piece of cake but the Indian spoke something to her and she took her cake and tied it to her saddle, just like her father had done. By this time, Sanford's mother and his sister had breakfast ready and she told Mr. Bingham to ask the Indian and his daughter to eat with them, but the Indian refused. Now, you remember, and so did Mr. Bingham remember, that he had gone for the horses early in the morning and he had not had family prayers before he left and he was afraid that if they all knelt down to pray that the Indian might jump upon him and take the gun away from him. But he also knew that if he prayed that the Heavenly Father would help him. Mr. Bingham knew the Heavenly Father had helped him many times when he had prayed, so he decided that they would all kneel down and he would ask the Lord to help them. Sanford knew it wasn't right to do it but he just couldn't help but open one eye just a little, once in awhile, to watch the Indian, and about the second time he peeked while his father was praying, what do you think he saw? The Indian hadn't knelt down but he had his head bowed like we do when we pray, and Sanford's eyes closed and he prayed with all his heart. When they had finished and were sitting around the table, Sanford's father asked him to say the blessing on the food and when Sanford had finished and opened his eyes, the Indian was standing right

behind him. Sanford's heart almost stopped and he wondered if the Lord was really going to help them but he didn't have long to wonder, for the Indian said to him: "Are you Mormons?" to which Sanford was quick to say, "Yes." That was all the Indian said, and he turned and with his daughter they walked to their horses, untied the cake and came back and sat by the fire to eat it. Mrs. Bingham took them some food from the table and they ate very heartily. When they had finished eating, Mr. Bingham came to the Indian and said: "My horses got away last night and went to that water hole over there and drank almost all of it. Was that your water?" to which the Indian replied, "Yes." Sanford's father asked the Indian how much the water was worth and the Indian took a dollar for it. Mr. Bingham then hitched the horses to the wagons and when he was about ready to leave the Indian came up and told him just

where to drive to find the right road and where he would be able to get some more water for his family and the horses. Mr. Bingham thanked him and they shook hands and started out, but many times that same day, different Indians would come riding from the same direction and would say almost the same thing each time, after they had stopped the wagons. And this is what they would say: "You the Mormons that camped over there last night?" and when Sanford's father would say "yes" then they would tell him about the right road, and just how much farther they had to go before they could get more water. And all Sanford could think about that day was how glad he was that he remembered not to shoot the Indian and that he did as President Woodruff had told them. But what made him most happy was to think that The Heavenly Father head heard their prayers and had answered them so quickly.



Courtesy Our Dumb Animals.  
**COYOTE PUPS RAISED IN A CRADLE**

## The Romance of Paper

By Frank C. Steele

The Youngchilds were devouring the Sunday paper. There were quite enough sections to go round for the average Sunday newspaper is enormous in size and varied in contents. Truly, it is one of the remarkable developments of the modern age—a thing strangely and wonderfully wrought.

Eddie had his eyes glued on the sports page expressing aloud his approval of the latest action picture of a baseball idol grinning over his mitt out of a bulwark of type.

"Dad," what would we do without paper?" exclaimed Eddie's sister, Sue; "No nice stories, no comics or puzzles—no nothing. Wouldn't it be a funny world, dad?"

"That it would, my dear," agreed Mr. Youngchild gravely, looking over the top of the editorial page. "One of these evenings we'll talk about paper, shall we, children?"

There was a chorus of approval and when Home Evening came the following week, Mr. Youngchild had a small but attentive audience as he related the "Romance of Paper."

"Paper, children, is so common that we seldom think of its value not to mention the many, many years of research and experiment consumed in developing the process of paper-making as we have it today. As Sue said the other afternoon—can you imagine a world without paper? No newspapers, magazines, books, writing paper and the countless other articles made of this very useful material. We would have no printing industry, for printing depends as much on the paper it utilizes in its production as on the type that makes the impression or the press that controls the type. Of course, man with that inventive genius given him by God might create a substitute for paper although we can scarcely imagine it, can we?"

"The ancient Egyptians were possibly the earliest people to make paper. They used the stems of the papyrus plant for making a fine tissue on which they inscribed their records. This tissue was rolled on sticks. You heard Elder Brown last Sunday tell how the Prophet Ezekiel refers to two ancient "sticks" or inspired books—one the Bible, the other the Book of Mormon. Then, Eddie, you'll recall the story of the Book of Abraham found in the Pearl of Great Price. This book, when it came so miraculously into the possession of the Prophet Joseph Smith, was written on this papyrus tissue.

But to return to paper.

"The Chinese, the Arabs and other ancient peoples also had crude sorts of paper and through these races this wonderful material was passed on to the peoples of Europe so that just before and during the period of the New Learning and the Reformation paper was in general use tremendously increasing the opportunity for that then new invention—printing.

"In the sixteenth century paper was manufactured in England and in 1690 a small paper mill was built in Philadelphia. Today Canada and the United States stand at the head of the countries that manufacture paper. Some of the great newspapers and magazines own their own paper mills and forest reserves. The consumption of paper is steadily increasing and while the uncut wood fiber supply is still extensive, particularly in Canada, experts are warning us to save paper and not to waste it. That means, children, that we shouldn't be wasteful of the note paper and pads we use in school. These same experts are likewise urging the nations to reseed the forest regions swept bare by fire.

"Spruce, hemlock, poplar and pine

logs, old paper, rags and straw are raw materials from which paper is made. But wood pulp fibre as it comes from the forest to the mills is by far the greatest source of supply. In making paper from wood pulp the logs are first cut into lengths about two or three feet long. These blocks then go through a sort of revolving grindstone which tears apart the fibres. This pulp is strained then passes on to a beating machine where it is further cut by a series of whirling knives.

"At this stage of the process, color and sizing are added in addition to

certain chemicals. A little clay is also introduced for filling and smoothness of finish. The mass is then cooked in huge vats until it becomes pure fiber. Certain acids are added to improve the grade and then the refined pulp goes to the mill proper.

"At the mill the pulp is handled in several processes. These roll out the pulp, dry it, polish and finish it. It is then rolled onto great reels weighing probably 500 pounds each and shipped far and near to satisfy the thousands of newspapers calling hourly for paper and more paper."

### Jesus Shall Reign

O the vain glory and wild speculation  
 Broadcast and sounding on every hand!  
 Who will repent and accept the salvation  
 God in His mercy and wisdom hath planned?  
 Keep in the narrow path  
 And thus escape the wrath  
 Poured out and sweeping the nations amain.  
 Stand with the meek and pure  
 Who alone can endure,  
 In holy bonds secure  
 Jesus shall reign.

Trumpets are sounding and seals being broken,  
 Plagues are abroad of destruction and dearth.  
 Willing obedience wins the blest token—  
 Sin and rebellion must pass from the earth.  
 Cease not in faith to call—  
 Save or we perish all!  
 Keep us our Father thy laws to maintain.  
 Thou God of truth and light  
 Strengthen us by thy might,  
 Thine is the power, the right.  
 Jesus shall reign.

Hasten thy time—let the great resurrection  
 Gladden the valleys and brighten the waves,  
 Parents and children and friends and connection  
 Sweetly embrace as they rise from their graves.  
 Father, our hearts prepare  
 That perfect bliss to share,  
 More than requiting all sorrow and pain.  
 Joyful the anthems then,  
 Angels and saints again  
 Echo the glad amen—  
 Jesus doth reign!

Lula Greene Richards.



# THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## A Day's Tracting

On June 30, 1930, I got up at 6 o'clock and ate my breakfast. I packed my lunch ready to go tracting in Wallaceburg. Then left for the Elder's boarding house.

When I got there we packed Church pamphlets, and copies of the Book of Mormon and other things into the brief cases. Before we left we had a short prayer by Elder Sweeten.

We were now ready to leave for Wallaceburg. Elder W. Hugh Sweeten, Elder Thomas L. Blanchard, and I, started on the highway. A man in a car gave us a ride to Wallaceburg.

We started tracting at 9:15. We tracted until 11:30. By that time we had tracted out 33 houses. We had left a copy of pamphlets at each house.

We then went to the Pere Margerette Railway resting rooms and rested. At the noon hour we ate and exchanged sandwiches and therefore we had a pleasant meal. We had an ice-cream cone each later and then rested ready for the afternoon tracting.

We started tracting at 1:30 o'clock and tracted 20 homes. We stopped for

two bottles of pop each. We continued and tracted 40 more homes. We stopped at 4:30 P. M.

We left for Chatham at 4:50 and arrived at Chatham at 5:50 o'clock.

After supper I went over to the Elder's boarding house and got pamphlets, etc. We then talked about what had happened through the day and the pleasant time we had.

I then left for home. When I got home I studied half an hour. At 9:30 o'clock I went to bed.

Hoping to see this story in a future copy of *The Instructor*.

I remain  
Yours truly,  
George Heath,

## Acknowledgment

The photographs published in The Budget Box for June without credit were taken by the following:

Picture of Little Girl with Geese—Stanley F. Earl, Mountain View, Canada.

Two Pictures of Animals in Yellowstone Park by Lorraine King, Gilbert, Arizona.

### Bobby and his Adventure

Most little boys and girls would be afraid of the ocean but Bobby, a small boy of about two years of age, wasn't afraid when he saw it.

One day Bobby's father took him out to the beach. He put a sun suit on him and let him play in the sand. He would go out a little ways in the ocean. So his father took him out into the ocean quite a ways to a large rock. Pretty soon a large wave came and went over Bobby's head. He was scared at this. So his father took him back and let him play around for awhile on the sand. Then he went home.

A few weeks later they went out to the beach. They tried to get Bobby to go out in the ocean but he wouldn't because he had remembered what had happened the last time.

He has never wanted to go out in the ocean since that day.

Age 12. Helen Farnworth,  
Snowflake, Arizona,  
Box 24.

### The May Queen

Little Dorothy, Bobby and John Went out walking, as night came on. They climbed the hill of grass so green There to crown the sweet May Queen.

They found her sitting on the ground Not even the birdies making a sound. They said, "O, beautiful Queen of May,

Won't you let us crown you today?"

The May Queen smiled and looked down at them

They were so round and rosy and trim. She stooped and kissed each little brow And said, "Of course you may crown me now."

So they crowned her Queen of May And bowed to her and said, "Good-day,"

Then they went home and in their place They went to bed with a merry face.

Age 11. Leah Tanner,  
Kirtland, New Mexico.

### "Obedience is Best"

"No dear, I don't want you to go skating tonight. It has been thawing and the water in the pond is very deep, and you might easily drown. Remember obedience is best," said Mrs. Morrison. It was in the comfortable home-like living room of the Morrison home. Everything in the room looked bright and cheerful but the face of 12 year old Maurine Morrison. Her face looked everything but kind and her large blue eyes were filled with tears. "I'm going to run over to the neighbors. You may read or sew or whatever you like while I am gone. But don't go out-doors." And planting a kiss on Maurine's tear-stained cheek Mrs. Morrison left the room.

"I think Dad and Mother are simply mean. They never let me do anything. I'll just show them, I am not going to miss that skating party!" Maurine cried angrily arising from her chair and sailing out of the room. Her blue eyes were flashing and her black curls tossing.

Two hours later in her small neat bedroom, on a clean white bed lay Maurine Morrison a more serious and a wiser girls, than she had been two short hours ago. "Oh!" she cried as she received a sharp pain from the broken leg. "Oh darling why did you go skating when I warned you not to?" plead Mrs. Morrison. "Oh, Mother, I'm so sorry, I shall never, never be so disobedient again," sobbed Maurine, "and when that ice broke—"

"There, there," soothed Mr. Morrison, we are sure our little daughter has learned her lesson, and she will never be disobedient again." And Mr. Morrison kissed the tangled dark curls on the pillow. "Oh! I never shall for 'Obedience is best,' isn't it Daddy?" questioned Maurine.

Age 12. Bernice Brown,  
R. F. D. 1 Box 66,  
Ovid, Idaho

### What Smiles Are

Smiles are made of sunshine,  
Enchanted they must be,  
For when there is one smile,  
'Twont be long till there are three.

When you're tempted to do wrong,  
They make you do the right,  
And when you smile in darkness,  
A space is filled with light.

The smiles will make one happy,  
They fill your heart with glee,  
They make you want to do someone  
good,  
They make you feel glad and free.

Great are people who use those smiles,  
For the smiles themselves are great,  
So if you try to keep them,  
You won't be down at any rate.

Maxine Crandell,  
Snowflake, Arizona.

Age 10.

### Health

Brush your teeth  
And comb your hair,  
Because you need to hold your health,  
Run and jump and breathe fresh air.  
That's the way for children fair,  
Up and down and everywhere  
Keep diseases far-away  
Night and morning everyday.  
When at night, a nice good sleep,  
Do not even take a peep.  
But, be sure to wake-up bright  
Then enjoy the pure sunlight;

Take some exercises, too,  
All these things we're told to do.

LaRene Richins,  
Grouse Creek, Utah.

Age 10.

### Evening Bliss

When the golden sun is sinking,  
And the cares of earth are shrinking,  
There's a peaceful glow in the crimson  
west,

Which seems to beckon each to rest.

All the daily work is done,  
A big relief to everyone,  
And tired children cease their play  
Bidding playmates a fond good-day.

The birds and beasts are worn out, too,  
And glad their daily tasks are through;  
The little sun-beams dance and run,  
And hide away with the setting sun.

In the forests of fading light,  
Midst the shades of approaching night,  
Each little flower droops its head  
As if in prayer to God o'erhead.

Then comes the gentle evening breeze,  
Which makes the weary feel at ease,  
Singing and sighing in notes so deep,  
Putting the woodland flowers to sleep.

The Sandman, with his magic sand  
Sends each good child to bright Dream-  
land,

And whispers o'er each face so fair,  
"Rest, little one, from pain and care!"

Lucille Thomas,  
Pinedale, Arizona.

Age 15.



AN INTERESTING CLASS

# Dandy. the Calico Cat



**S**WISH! Swash! Otto was washing the car down by the house and Bobby and Dandy were watching him.





All the Bennetts were going away to spend the Fourth of July in the woods.

They would take baskets and rugs and a picnic basket full of good things to eat, and the little Bennetts were to wade in the brook and help roast corn and potatoes in the fire, and they all thought it would be much more fun than to stay at home and fire torpedoes as they had done before. Bobby was to take his drum and Billy his horn and Baby her key, so there would be quite a good deal of noise, and Otto had dressed the car with flags




and Cook had put paper napkins with flags on them into the basket with the plates and spoons. "Don't you wish you were going, Dandy?" cried Bobby. "You must hide in the


house, so that you will not hear the car go 'Bing!' and the car go 'Boom!' Then he beat on his drum, a rat-a-tat-too! And Billy came



running and blew a great blast on his , and Dandy picked up his  and fluffed up his  and away he flew like a streak of  and hid where




no one could find him! When Otto had finished the , he brought down the  and  and everybody piled in and away they went. How lovely it was in the fresh morning

air! "I wiss  was here!" said little Joan.


"So do I," said Betty. "So do I," said Bobby.

"I'm sorry I beat my  and frightened him away!"

"There's a  in this  with the dishes!" said Billy. "Oh, no!" cried Mother. "I hope not!"

Scratch! scratch! It certainly did sound like a .

"Cook must have left the  open, and he jumped in," said Daddy. But little Joan

had been peeping through the holes. "It isn't a !" she

screamed. "It's ! He hid

there so he could come to the picnic!" And sure enough, when

they had opened the cover and

moved the napkins, they heard a great "Purr-r-r!

Pur-r-r!" and out jumped that jovial little Calico Cat!



# THE FUNNYBONE



## Curiosity

In the next cage we have the great African Wiffle Bird—the bird that flies backwards. He doesn't give a continental where he's going. He just wants to see where he's been.

## Plain Enough

"Hey, boy. Where you been? Ain't seen you for thirty days."  
 "Ain't nobody seen me for thirty days."  
 "What you been doin'?"  
 "Thirty days."

## Oh! Judge!

Magistrate (to prisoner): "How big was the brick you threw? Was it as large as my head?"

Prisoner: "Yes, your honor, but not so thick."

## There is no next

John: "Next to a beautiful girl, what do you think is the most interesting thing in the world?"

Tom: "When I'm next to a beautiful girl I'm not thinking about statistics."

## An Important Case

"Can't you come to the party tonight, Mandy?"

"Nope can't do it, Andy. I've got a case of lumbago."

"Well dat don't make no difference; bring it wid you. Dem fools'll drink anything."

## Obeded Strictly

Mama: "Now, Frankie, if they pass you cake a second time at the party you must say, 'No, thanks, I've had plenty.' And don't you forget it."

All went well with the boy until the hostess said kindly:

"Wont Frankie have another piece of cake?"

"No, thanks. I've had plenty, and don't you forget it!" was the astonishing reply.

## Reduction of Armaments

"And how is your husband getting on with his reducing exercises, Mrs. Higgins?"

"You'd be surprised—that battleship 'e 'ad tattooed on is chest is now only a row boat!"

## Relieved

Doctor: "As I said, you've just regained consciousness after the crash. I'm Dr. Peter, and—"

Victim: "Oh, for a second you gave me a shock. I thought you said you were St. Peter."

## Perfectly Satisfied

Teacher (to new pupil): "What is your father's name, Ethel?"

New Pupil: "Daddy."

Teacher: "Yes, I know. But what does your mother call him?"

New Pupil: "She don't call him anything. She likes him."

## A Rounder?

Capt. George Fried of the President Roosevelt was telling fog stories at a dinner in Washington:

"There's a good fog story," he said, "about a business man who received one foggy morning, a telephone message from his bookkeeper.

"I'm sorry, sir," the bookkeeper said, "but I can't come down to the office this morning on account of the fog. I haven't yet arrived home yesterday."

## A Bunch of Them

"Folks," said the colored minister, "the subject of my sermon dis evenin' am 'Liars'. How many in de congregation has done read de 69th chapter of Matthew?"

Nearly every hand in the audience was raised immediately.

"Dat's right," said his reverence. "You is just de folks I want to preach to. Dere is no 69th chapter ob Matthew."

## "DAIRY BARN FLOORS

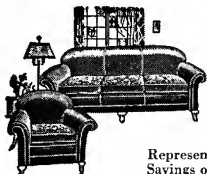
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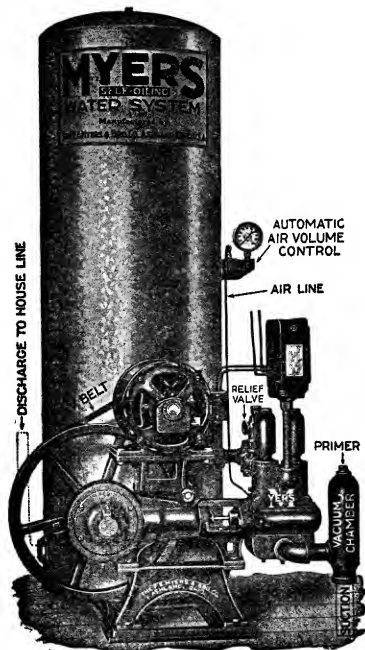
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$\frac{1}{2}$ cup sugar	
2 egg whites	1 tablespoon orange juice
$\frac{3}{4}$ cup cold water	
Few grains salt	

Add Sego Milk to marshmallows. Put sugar with  $\frac{1}{4}$  cup water in saucepan. Stir until sugar is dissolved and boil until it spins a long thread when dropped from tip of spoon. Add in fine stream to egg whites which have been beaten stiff. Fold in gently Canton ginger, ginger syrup, few grains salt, orange juice, the Sego Milk and marshmallows, and  $\frac{1}{2}$  cup of cold water. Freeze like any ice cream.

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